

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2900.
NEW SERIES, No. 4.]

LONDON, SATURDAY, JANUARY 22nd, 1898.

[ONE PENNY.

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NOTES OF THE WEEK.

THE *Mill Hill Chapel Calendar* for January addresses some wise and friendly words to its readers in regard to THE INQUIRER. With sincere acknowledgments, we may perhaps be allowed to repeat them here :—‘It is on the churches themselves that the responsibility rests, for it is the subscribers and readers who can alone insure a newspaper’s success. It is but a small public to which we can appeal, and without their generous support we must fail, and our truly noble cause be left without a representative in the press. It is no use finding fault, however justly. The work is conducted under great difficulties, and the remedy for all defects in the paper lies in the hand of those who sympathise with its principles, however far short it may seem in its advocacy of them. Support ensures success ; take the paper yourselves, give it to friends, send what advertisements you can for its columns.’

It was while Dr. Martineau was still lecturing in the library at University Hall, London, that, by resolution of the Trustees, women were first admitted to lectures in Manchester College. The resolution of last week takes a further step, admitting a woman as a regular student for the ministry. Miss Frances Power Cobbe, who has written eloquently on the fitness of women for the ministry, was an attendant at Dr. Martineau’s lectures, and will now have the satisfaction of knowing that the College has acknowledged in a practical manner the justice of her plea.

FROM the Indian frontier comes the story of an English soldier in the hands of the

Afridis. ‘We halted at the village of Sandapul, where the head man treated me kindly and dressed my wound regularly. While here I fared well generally. I received kind letters from General Westmacott, while Mr. Hastings, the political officer, forwarded tea, sugar, newspapers, and writing material, which enabled me to keep a diary, and so lighten my captivity.’ The writer was in the hands of the Afridis from December 13 until January 14, when he was released. It is worth knowing that the tribesmen treat their prisoners so. It adds to the bitterness of our regret that we should ever have been involved in this miserable war.

THAT the citizens of Liverpool should desire to do honour to Mr. William Rathbone honours them. A life of strenuous and unselfish service of the public good is still devoted to the city of his birth, and with a new concentration, at the close of a long parliamentary career. The one statue in Sefton Park represents Mr. Rathbone’s father, and it is a happy thought that the proposed tribute of honour should also take the form of a statue. At the Town Hall meeting, when the matter was decided, under the presidency of the Lord Mayor, men of very different shades of opinion and party, both political and religious, were present, and Dr. Watson (‘Ian Mac-laren’), when he said that Mr. Rathbone had been for many years ‘an example of civic devotion and an inspiration of goodness,’ and that his spirit ‘had gone down through the community, saving many men from selfishness,’ expressed a feeling that was in many hearts.

GEORGE’S CHAPEL, Exeter, was crowded last Sunday, when the Rev. Stopford A. Brooke preached. The sermon, which was on the New Year, and the meaning of progressive life with God, is fully reported in the local papers. During the service, which was conducted by the Rev. T. W. Chignell, minister of the chapel, one of his own hymns, ‘O Father of our Spirits,’ was sung. After laying the foundation stone of the new church at Small Heath this week, Mr. Brooke is to preach on Sunday in Cross-street Chapel, Manchester.

MR. B. B. NAGARKAR, who is a member of the Brahmo Somaj of India, and attended as a delegate at the Parliament of Religions in Chicago in 1893, is, as we have already announced, in this country, and prepared to deliver lectures or conduct religious services, either in London or the Provinces, until the end of April. Mr. Nagarkar has issued a circular, offering fifteen lectures, grouped under three heads, ‘India, her life and thought,’ ‘The Brahmo Somaj,’ and ‘The Religions of India.’ The subjects are of the utmost interest, and the lectures may

be commended to our churches. Any correspondence respecting lectures or services should be addressed to Mr. Nagarkar, care of the Rev. W. Copeland Bowie, at Essex Hall.

A TRANSYLVANIAN magazine, edited by our friend, Professor George Boros, who was with us at the Sheffield Conference last year, has come into our hands, and with regretful longing we turn over its pages, looking at the words of an unknown tongue. But there is one familiar feature—there are portraits of some of our own men, good portraits, but with the names beneath translated into Hungarian, in which the Christian name follows the surname. It must be an article about the Conference, for there are portraits of Dr. Herford Brooke, Beard Jakab, Dr. Brooke Stopford, Dr. Drummond Jakab, Carpenter E. Jakab, Manning J. E., and Street Kristóf Jakab. Are James and Joseph in Transylvanian the same, or is Carpenter Jakab a mistake ?

A JUBILEE volume of the Band of Hope movement has been issued by the United Kingdom Band of Hope Union, 60, Old Bailey (price 2s. 6d. net). The volume is edited by Mr. Frederic Smith, the Chairman of the Committee of the Union, and is enriched by many portraits of workers in the Temperance cause. The Rev. Dawson Burns contributes a chapter on Juvenile Temperance work prior to the establishment of Bands of Hope, and another giving an account of the Bands from their origin, in 1847, to the formation of the United Kingdom Union, in 1855. From that point, our friend, Mr. Rowland Hill, of Bedford, takes up the story, and contributes a substantial part of the volume, bringing down the story to the present day. Chapters on other branches of Juvenile Temperance work follow, and the volume closes with the announcement that £8313 is the amount already promised in personal contributions towards the £10,000 it is hoped to raise by this means for the National Fund.

PROFESSOR SANDAY, preaching at Christ Church, Oxford, last Sunday morning, referred to the death of the Rev. C. L. Dodgson (‘Lewis Carroll’), who was a member of the College, and had long lived a retired and studious life there :—

The world will think of ‘Lewis Carroll’ as one who opened out a new vein in literature, a new and a delightful vein, which added at once mirth and refinement to life. Was not this much to have done ? Does it not bespeak an original and creative gift of a high order, and of great value in the eyes of those who have the best interests of the nation at heart ? ‘Whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report ; if there be any virtue, and if there be any praise’—

do not these words describe what we associate with this name? Books wholly without spot or stain in the midst of so much that is the reverse of stainless—and all seasoned with such a wholesome salt of humour as won for them a wide popularity. May we not say that from our courts at Christ Church there has flowed into the literature of our time a rill, bright and sparkling, health-giving and purifying wherever its waters extend? Perhaps there are few happier spots in the English literature of the century than its books for children. And how large a share in this is due to him who is gone?

IN our last issue we quoted from the Rev. Estlin Carpenter's fine address on 'The Place of Immortality in Religious Belief' the following sentence:—'Faith in God and in our Eternal Union with Him' (who is it that has said it?) 'are not two doctrines of our creed, but one.' Miss Cobbe informs us that the words were spoken by Keshub Chunder Sen, in the course of a long conversation with her in her own house in Hereford-square. She had asked him to tell her what was the particular ground on which he, individually, rested his belief in the Immortal Life? Keshub remained silent for some moments, and then, with deep emotion, spoke those noteworthy words. Mr. Carpenter may have read them in Miss Cobbe's 'Hopes of the Human Race,' published not long afterwards.

THE January number of *Macmillan* contains an interesting paper on 'Some Friends of Browning,' by Mr. J. Cuthbert Hadden. The friends are Eliza and Sarah Flower, with the latter of whom Browning as a youth of fifteen seems to have exchanged letters on some questions of religious difficulty, while for Eliza's music he had the greatest admiration. Of Sarah Flower Mr. Hadden says: 'She was very happily inspired in her hymns, which are marked by great devotional feeling; and "Nearer, my God, to Thee," notwithstanding that objections have been raised against its implication of Unitarian doctrine, has long been in the front rank of our sacred lyrics.' It will be remembered that some of Browning's early poems appeared in the *Monthly Repository*, while it was edited by W. J. Fox, with whom the Flowers were so intimately associated. One of Sarah Flower's most interesting contributions to the *Repository* was a paper signed S. Y., in 1835, entitled 'An Evening with Charles Lamb and Coleridge.'

THE Vindication of the Papal Bull on Anglican Orders, to which we referred last week, has naturally attracted much attention. The *Spectator* admires the thoroughness of the Vindication, and thinks it should be of service in toning up the Church of England, leading to a clearer perception of that Church's independence, and the great future awaiting her as 'one of the greatest spiritual organisations of the world.'

If once a certain section of the Anglican Church—who, unfortunately, are often thought to represent it as a whole—were to abandon the attitude of disconsideration which they adopt towards the Nonconformists—an attitude at once discourteous, unjust, and un-Christian—the Anglican Church must in time, if not absorb, yet go near to absorbing, all the other religious communities of the Anglo-Saxon world. With all its faults, the Anglican Church is the most comprehensive, the most tolerant, the most elastic, and the least oppressive Church that the world has ever known. It has learning, it has true piety, and it has zeal, the qualities which are the antiseptics of Churches, and if it purges itself, as

we believe it will, from a certain taint of worldliness—the true source of the disconsideration shown to the Nonconformists of which we complain—it would be difficult to predict for it too great a future.

But if ever the Church of England should be so broadened, and become so democratic and so spiritual in the deepest sense, as to include the great Nonconformist bodies in one fellowship, it would have become something very different from the Roman and Greek churches, with which our contemporary thinks that in a hundred years it may divide the allegiance of the Christian world.

THE *Guardian* takes up the controversy from a different point of view. 'In the long run we shall prove our possession of the grace of order by producing its fruits, by showing against all contradiction that we are a living, integral part of the Catholic Church. When the conscience of the Roman Church becomes aware of the fact, the theologians of the Roman Church will perforce take note of it.' And then it is argued that in spite of what the Vindication has said, the Anglican Church does believe in a true sacrificing priesthood, and that when there is a better understanding, it will be seen how substantial is the unity that exists. But what will the people of England, who are lovers of their national church, say to this view of the priesthood?

THE *Academy* has 'crowned' with an award of one hundred guineas Mr. Stephen Phillips's *Poems*, as the book of most signal merit published last year, preferring it to the volumes by Mr. Francis Thompson, Mr. Watson, and Mr. Newbolt. And in the second place, Mr. H. E. Henley is 'crowned' with fifty guineas, for his *Essay on the Life, Genius, and Achievement of Burns*, in the fourth volume of the Centenary Edition of that poet's works.

THE *New Kingdom* has been localised by the East Cheshire Christian Union, as well as by several separate churches, and is issued with a cover, as the *East Cheshire Christian Union Chronicle*. The editor of the cover Chronicle is the Rev. W. C. Hall, of Ashton-under-Lyne, who says, in an editorial note: 'The *Chronicle* of this month is issued as a specimen of what is proposed shall be the organ of the East Cheshire Christian Union. Its publication after January will depend upon the loyal support which the members of all congregations in the Union promise. It is felt in various quarters that the continuance of the *Chronicle* will tend to bring our workers into closer fellowship, and to increase interest in the objects of the Union.'

THE week's Obituary includes the following:—The Right Hon. Charles Pelham Villiers, M.P., the 'Father of the House of Commons,' and the first leader of the Anti-Corn Law agitation.—The Rev. C. L. Dodgson, Senior Student of Christ Church, Oxford, known as 'Lewis Carroll,' author of 'Alice's Adventures in Wonderland,' etc.—Mrs. Cowden Clarke, author of a 'Complete Concordance to Shakespeare,' and other Shakespearean writings.—The Dowager Countess Russell, widow of Lord John Russell.—Sir Polydore de Keyser, the first Roman Catholic Lord Mayor of London since the Reformation.—The Rev. Dr. Liddell, formerly Dean of Christ Church, Oxford, and Domestic Chaplain to the Prince Consort.

ARTICLES IN THE REVIEWS.

AMONG the notable articles in this month's *Nineteenth Century* is a sketch of Arthur Hugh Clough, by Mr. Thomas Arnold, who shared the affection and the sorrow for Clough's comparatively early death which his brother, Matthew Arnold, expressed in *Thyrsis*. Clough is described as a man of noble, pure, and self-controlling nature. 'His clear, black eyes, under a broad, full, and lofty forehead, were often partly closed, as if through the pressure of thought; but when the problem occupying him was solved, a glorious flash would break from his eyes, expressive of an inner joy and sudden illumination, which fascinated any who were present. For though his sense of humour was keen, the spirit of satire was absent; benevolence in his kindly heart never finding a difficulty in quelling ill-nature. It will be said that there are many satirical strokes in *Dipsychus*, and this is true; but they are aimed at classes—their follies and hypocrisies—never at any individual, except himself. The same Review contains one of Dr. Jessopp's delightful papers, on Parish Life in England before the Sixteenth Century, showing how it was the people themselves who built the parish churches, which with all their property belonged, not to the parson, nor the squire, but to the community. Mr. W. B. Yeats's 'The Prisoners of the Gods' is a study of the strangest popular superstitions, still prevalent in Ireland.

The *Contemporary Review*, among other interesting articles, has a sketch by 'An Onlooker,' of the progress, up to the date of issue, of the Engineers' Dispute, 'the Plevna of Labour,' 'the most dangerous industrial battle of our time,' which, in the writer's view, makes it plain that, for the paramount interest of the community, arbitration must be made compulsory. There is also a paper by Mr. J. A. Meeson, 'Priest or Prophet,' dealing with the claims of the sacerdotalists in the Church of England, and showing that the idea of a sacrificing priest is no part of the spiritual religion of Christianity. Dr. Thomas Hodgkin's article on the Fall of the Roman Empire and its lessons for us, shows what better hope there is for the permanence of our Empire, and contains a word of warning as to the burdens laid on India. The secret of our continuing strength, Dr. Hodgkin says, must be in national character. 'We are selfish, as I fear most nations are selfish, and our neighbours, not always justly, think us to be grasping. But deep down in the national heart there is, I think, an instinctive love of fair play, which is capable at times of rising into an enthusiastic love of righteousness. We have been hitherto patient, truthful, and, I think we may say, courageous. The character of a nation, as the character of an individual, may change, and there are many influences at work which may tend to enervate and to degrade us, to destroy our love of truth, to poison the fountain of family life. But so long as we successfully resist these influences, and keep the fibre of our national character undissolved, I believe the world will not witness the downfall of the British Empire.'

The *Westminster Review* in various articles deals with difficulties in India, Trade Union Tactics, the Reform or Disestablishment of the Church. There is a timely protest against low works of fiction, and an article by Mr. N. M. Tayler, on 'National Home Interests: are they worth taking care of?'

MANCHESTER COLLEGE, OXFORD.

THE annual meeting of the Trustees of the College was held in the Memorial Hall, Manchester, on Thursday, January 13. In the absence of the president, Mr. David Ainsworth, the chair was taken by Mr. Alderman RAWSON, J.P.

The annual Address of the Committee, which had been previously printed and circulated among the Trustees, referred to the serious losses the College had sustained during the past year through the death of old supporters, and repeated the memorial resolutions of the Committee in reference to the death of Mr. James Heywood and Mr. Francis William Newman. The summary of receipts and payments showed that, while the income from the estate and investment account and from annual subscriptions remained practically the same as last year, there had been a deficiency on the income account for the last three years of £235, £291, and £274, respectively. The increase of exhibitions paid to students was, of course, a satisfactory feature. During the session 1896-7 there had been eleven regular students in the College, including the Hungarian student, and three special students, including the Indian student; while there were five external exhibitors, three at Oxford and two at other colleges, preparing for graduation and their theological course. For the present session, 1897-8, there were six regular students, and four special students in the College, and seven external exhibitors, including a lady, who was studying at St. Andrews. The most interesting feature of the June meeting of the Trustees had been a resolution passed in commemoration of the seventieth anniversary of the completion of Dr. Martineau's College course, in acknowledgment of which the following letter had been received:—

The Polchar, Aviemore, N.B.,
July 8th, 1897.

Dear Mr. WORTHINGTON,

It was not without a twinge of compunction that I read the first words of the resolution which you report to me, from the meeting of the Manchester College, Oxford, Trustees, on the 27th June. Too truly they remind me of an unconscionable seventy years' adhesion to the College, an institution which surely, as a school of progress, ought not to be burdened with such a tiresome fixture. 'Have I, then,' I asked myself, 'worn out the patience of my *Alma Mater*, like some superannuated pensioner?' So, indeed, it might well be, had she not from the first deeply imbued me with her own characteristic lesson, and taught me to be for ever a learner, and never more so than when under the responsibilities of a teacher. For nothing am I more grateful to my beloved College tutors than for the conviction that there is guilt in teaching twice that which you only believed 'once': even though that conviction should involve the repeated rejection of past work as obsolete, and the reconstruction from the foundation of schemes of thought hitherto accepted. The experience of this necessity two or three times over, in addition to less sweeping revisions and constant additions, demanded by the appearance of new theories and fresh literature, can hardly fail to keep the rust from the working teacher's mind, and save him from slipping into the ignominious heap of cast-off tools.

If this plea be allowed, as an excuse for lasting so long, I am content to abide with 'those who only stand and wait.' The terms of generous appreciation in which the College Trustees speak of my life-work in their service so far transcend my own estimate of it, that I can only meet them with the response of affectionate gratitude, and treat them as unfulfilled

prophecy. Their approval and esteem sheds a brightness on my declining years. In taking leave of this world I desire no more than to be remembered in my place between the venerated Fathers in our Israel, from whom I learned so many sacred things, human and divine, and the beloved sons and heirs of the Spirit, with whom, through the faithful labours of our Academic Staff, the same faith and holiness are left in charge.

Tendering my heartfelt thanks to the Trustees for their gracious recognition of me as their *Emeritus*, and to yourself for your sympathetic rendering of their feelings,

I remain, yours most sincerely,

(Signed) JAMES MARTINEAU.

A. H. Worthington, Esq.

Mr. Graham Wallas, M.A., who had been appointed Dunkin Lecturer for the Michaelmas and Hilary terms, had been obliged to discontinue his course on 'The History of Institutions,' owing to the pressure of his new duties as Chairman of the School Management Committee of the London School Board, but he would supervise the work of the students connected with this course, and in the summer term, Mr. Loch, of the Charity Organisation Society, would lecture on matters connected with the treatment of practical questions of moral reform.

The address, having referred to the teaching of elocution and the great value of the Rev. Joseph Wood's work as Tate Lecturer on Preaching and Pastoral work, and to other special lectures and matters connected with the administration of the College, recorded a large number of valuable gifts received during the year, including the Warrington window in the library, the last of the larger windows in the chapel, given by Mrs. Price; and the oak screen and benches for the chapel, given by Mr. Arthur Greg; also a series of portraits given by Mr. R. D. Darbishire; and another window, to be placed in the library, by the same devoted friend of the College.

The address concluded as follows:—

The Committee can only feel more deeply impressed, by the generous devotion of friends of the College displayed this year anew so richly, with the greatness of the charge placed in their hands. The noble building around which are gathering, year by year, the offerings of zealous and loving hearts and hands, should be alive with a spirit, and filled to overflowing with work, worthy of such gifts. The Committee are constantly made aware of the self-devotion with which the Principal and the Teaching Staff are giving their lives to their sacred task; and they endeavour to do their utmost to support them in its anxieties, and to render its conditions more hopeful and its plans of operation more wisely constructed. They ask from the Trustees and friends of the College an even larger measure of the support which this noble institution demands from every lover of the great cause of truth, liberty, and religion that it serves; but what they want most to see is a new devotion in the churches, in whose service the College exists, to the religious aims which it sets before it; what they want most to see is the noblest and the best of the young people, born amid the high traditions of which the College is the foremost guardian, coming forward to fill its class-rooms and to bear aloft its banner as ministers of Christ. How to achieve this in far larger degree is the pressing question that the Committee commend to the earnest consideration of all friends of the College.

The CHAIRMAN, in moving the adoption of the Address and the balance sheet, spoke of the losses of distinguished men which the College had sustained during the year. James Heywood had been a Trustee since 1853, and they were proud of his work in science, literature, and the cause of free thought, and of that measure he carried through the House of Commons, which

threw open Oxford and Cambridge Universities to Nonconformists. F. W. Newman gave great distinction to the College when it was in Manchester. He was a man of unusually versatile talents—mathematician, classic, linguist, and musician—and he was always on the side of progress. Richard Holt Hutton invariably supported free teaching in theology, which is the basic principle on which the College stands, though he himself drifted back in the line of religious thought. The Chairman regretted that the College did not keep within its means; for three successive years it was on the wrong side of the hedge. If they thought they had probably reached the limit of their resources, it was their duty to see that the expenses were kept within that limit. The work of the College had gone on very satisfactorily during the past year. There had been a new departure in the admission of a lady student on the foundation of the College. Her abilities were such that he thought she would prove a distinguished minister. She was pursuing her studies at St. Andrews University. The Chairman concluded by referring to the many rich gifts bestowed upon the College during the year.

The motion was seconded by Mr. CHARLES W. JONES.

The Rev. D. WALMSLEY asked whether it was wrong to take an offertory in the College chapel, seeing that the endowment of £320 per annum did not meet expenses.

The Revs. C. T. POYNTING, R. A. ARMSTRONG, H. E. DOWSON, and A. FOX also spoke to this question, and the general feeling was that the attendants at the services in the College chapel should in some way contribute towards the maintenance of the services.

Mr. David Ainsworth was re-elected President; Dr. Martineau, Messrs. Henry Tate and Arthur Greg were elected Vice-presidents; the Committee was re-elected; also, Mr. C. W. Jones, treasurer; Rev. H. E. Dowson and Mr. A. H. Worthington, secretaries; Messrs. A. E. Steinthal and G. H. Leigh, auditors.

Rev. H. E. DOWSON moved:—'That, having passed the necessary examination, Miss Gertrude von Petzold be admitted to an external undergraduate exhibition, subject to the regulations of the College.'

This was carried with one dissentient, and was a confirmation of a step already taken by the Committee. It was, however, widely felt that the whole question of the admission of women students should be more fully considered, in view of the added responsibilities of the College, and the question as to whether women would be likely to find acceptance as ministers in our group of churches.

The Rev. C. HARGROVE, therefore, moved the following resolution, which was carried unanimously:—'That the Trustees refer the question of the admission of women as students for the ministry to the serious consideration of the Committee, and direct that a report on the subject be presented to the next meeting of Trustees.'

A hearty vote of thanks to the Chairman concluded the proceedings.

THE statue of Dr. Martineau, by Mr. J. Hope Pinker, will be ready for exhibition in the Academy this spring, and will then be placed in the Library of Manchester College, at Oxford, where it will, in all probability, be unveiled in October.

A PROTESTANT HERO.*

THE most illustrious in the ranks of the Lollards, and one of the bravest of English martyrs, was Sir John Oldcastle, or 'the good Lord Cobham,' as he was popularly called. This nobleman was a real as well as a conventional knight, born in the palmy days of chivalry, trained in courts and camps, living while the tournament was the fashion of the times. He had attracted attention as a Lollard leader in the reign of Richard II. He continued a zealous supporter of the Wiclifites. He expended large sums of money in the transcription and circulation of Wiclif's writings. He was known as the maintainer and protector of Lollard preachers in various parts of the country, as a despiser of monks and friars, as a vigorous opponent of abuses then prevalent in the Church. In 1395 he came forward with some other reformers in an attempt to limit the power of the Pope in the matter of excommunication. In 1404, and again in 1410, he moved in the House of Commons for the application of a portion of the enormous revenues of the Church to the public service. The House of Commons declared that they would pay no more while the bishops, who were abounding in wealth, refused to contribute to the necessities of the State. The Commons also petitioned for a mitigation of the policy, imported by the Primate from Spain, of burning men alive for their religious opinions. Archbishop Arundel opposed these proposals with such vigour that they were rejected by the Lords. Oldcastle's measures drew upon him the indignation of the whole ecclesiastical order throughout England; and various attempts were made to crush him and his coadjutors before their party had gathered sufficient strength to defend itself. But Oldcastle was in high favour with Henry IV., and this friendship with the King secured his own safety.

On the accession of Henry V., Arundel got a commission appointed to inquire into the growth of heresy at Oxford. Oxford was the chief seat of the new and pestilential 'unbelief.' It was here that Wiclif had laboured. It was here that the learning, the eloquence, the labours, and the dauntless, unconquerable fortitude of the Reformer were still the objects of admiration. The Commissioners fulfilled their task. They reported that the new heresy still continued to spread and fester among the students. They attributed this dangerous state of things mainly to the example and influence of Lord Cobham, who not only avowedly held heretical opinions himself, but encouraged scholars, by bountiful stipends, to propagate these opinions throughout the country. Convocation thereupon determined to enforce the penalties of the law against the noble heretic. The King was unwilling to sacrifice his friend. He appealed to Lord Cobham to retract his errors and to return to the Church. Cobham told his sovereign that he was willing to obey him in earthly things, but as touching the Pope and his spirituality he owed neither suit nor service. He could never see on what foundation the spiritual dominion of the Pope rested, neither could he pay him any obedience. Finding persuasion vain, the King allowed the Archbishop to pursue his own measures. Cobham was cited to appear before an ecclesiastical tribunal, failed to appear, was pronounced

contumacious, solemnly excommunicated, then arrested and imprisoned in the Tower.

It was in the Hall of the Dominicans in Ludgate that Cobham was tried in the presence of a great crowd of prelates. Numerous questions were put to him, and some of his replies are still noteworthy. What was his belief? He answered by reciting the Apostles' Creed, with a slight expansion. On the test question concerning the sacrament he committed himself to some metaphysical subtleties about the presence of Christ in the service, and taunted one of the judges with having formerly maintained that the bread could in no sense be considered Christ's body. Would he accept the doctrine propounded by the Archbishop respecting the sacrament? No; that doctrine had not been declared orthodox until the venom of endowment had been infused into the Church. Asked by Archbishop Arundel what he meant by that venom, he replied with great vehemence, 'Your possessions and lordships,' and he added, 'Since the venom was shed into the Church ye never followed Christ.' Did he think confession to a priest an absolute necessity? No; it was by no means necessary to salvation. Did he believe in the Pope's right to St. Peter's chair? He answered that he 'who followeth Peter nighest in holy living is next to him in succession.' Pressed to say what he thought of popes, he answered boldly, 'One hath put down another; one hath poisoned another; one hath cursed another; and one hath slain another, and done much more mischief besides. Let all men consider well this, that Christ was meek and merciful—the pope is proud and a tyrant; Christ was poor and forgave—the pope is a rich and a malicious manslayer. The pope is the head of anti-Christ; prelates, priests, and monks are the body; and the shaven friars are the tail behind.'

Asked what he thought of the worship of images and holy relics, 'I pay them no manner of regard,' was the undaunted reply. A Dominican friar, cross-examining him, inquired, 'Sir, will you not worship the cross of Christ that he died upon?' 'Where is it?' said Lord Cobham. The friar replied, 'I put you the case, sir, that it were here even now before you.' 'A wise man,' said Cobham, 'to put me an earnest question of a thing, yet he himself knoweth not where the thing itself is! Yet once again I ask you, what worship I should do unto it?' A clerk said, 'Such worship as Paul speaketh of.' 'God forbid that I should joy but only in the cross of Christ.' 'Sir,' said the Bishop of London, 'ye wot well that he died on a material cross.' 'Yes,' replied Cobham, 'and I wot also that our salvation came not by that material cross, but alone by him who died thereupon. And well I wot that Paul rejoiced in no other cross, but in Christ's passion and death only.' Then he suddenly spread his arms abroad, and said: 'This is a very cross; yea, and so much better than your cross of wood, that it was created of God; yet I will not seek to have it worshipped.'

There was nothing to be gained by discussion with so prompt and unyielding an opponent. The Archbishop tried hard, even with tears, to convert Cobham. It was all in vain. 'My faith is fixed,' said his lordship, 'do with me what you please.' The Archbishop stood up, took off his cap, pronounced final sentence of excommunication and condemnation, and handed him over to the secular authority to 'do him to death'

as a heretic. But, in a respite of fifty days, granted him by the King as a personal friend, he managed to escape, and fled to Wales, where he lay concealed for four years, till 1418. In the latter part of that year (after a bill of attainder had been passed against him), he was captured, and taken to London. His death was not long delayed, and it was accompanied with barbarous insult. He was dragged on a hurdle from the Tower to St. Giles's Fields, and, while hanging on the gallows there, was slowly burned to death. The people revered his memory as 'Good Lord Cobham,' and Shakespeare recorded his opinion of him, that 'Oldcastle died a martyr.'

THE STRENGTH OF RIGHTEOUSNESS.*

OF all the actors upon the public field of international duty who last year laid their burden down, whose honour shines with purer lustre than that of the brave and faithful servant of his country whom men knew best as Sir Hercules Robinson? Justice, frank dealing, and honourable regard for others' interests beside our own, or his—these were the notes of his character, the invariable guides of his public walk and conversation. Are we, as remembrance recurs to that past page of South African history, thankful that no worse or wider evil came to pass? Then let us give honour to whom honour is due, and gratefully admit that it was owing to his tact, his moral courage, his manly respect for an antagonist's outraged rights, that matters stand no worse than they do, and that the fury of racial antipathy gives promise of final, though slow, disappearance. Verily, 'better is he that ruleth his own spirit than he who taketh a city'; and that is the essence of the message that Lord Rosmead left for the world of men, whom he surely showed what it was to 'be just and fear not.' And the fearless and undaunted hero of that grim defensive struggle long years ago at Rorke's Drift—that true servant of duty, Colonel John Chard—has passed on to the final peace upon the stream of last year's life. His country and his home are all the poorer for that pathetic departure of his! So brave, so patient, so gentle and uncomplaining, his was the lofty and the self-disciplined courage that could bear, as well as dare and do! How steadfastly he and his brother-in-arms, the high-souled Bromhead, had looked death in the face as they stood with their little band, the sole protectors of the sick and wounded in that burning hospital, we did know. But, surely, we must reverence more deeply still the steadfast, the enduring self-submission, which nerved him as the fatal malady advanced upon him with slow and agonising and certain step! A wreath from the Queen's hand was laid upon the bier of her 'faithful and gallant soldier,' yea, and his unsullied name shall live in English hearts that shall answer, all the more readily for his brilliant memory, to the trumpet-call of duty to their country or their kind.

It has been said that Peace may have her 'victories no less renowned than War.' Did we not long for such even in the year gone by? Did not that year hold out to us the splendid hope of the impossibility, for all coming time, of a brutal and a mad appeal to arms, so far as concerned ourselves and

* From a discourse by the Rev. S. Fletcher Williams, in the Gravel Pit Chapel, Hackney, on December 19, 1897.

* From a Sermon of Retrospect, by the Rev. A. N. Blatchford, B.A., in Lewin's Mead Meeting, Bristol, on Sunday evening, January 9th.

those to whom we look, always, as brethren beloved, in the United States, across the sea? The word 'arbitration' was not only on our lips, it was in our hearts. What record, what story, in regard to that longed-for blessing, has the Dead Year bequeathed to us? That bright hope was crushed! Who bade it begone, and why? Ah, not with us upon the English side lies the sorrow of the cold delay that good men, upon both sides of the sea alike, most fervently desire. Still stands our State, with her hand of friendship extended in frank confidence to the sons of the self-same tongue, and of a common stock and history! Never will the American be regarded as a foreigner in what is his own old home-land! What, then, doth hinder that the bands of love and brotherhood should not be indissolubly and for ever rivetted? What? Let those answer who truly know—and let the deserved punishment fall on any who are consciously guilty of this sin of international schism—a sin which leaves the saddest, and most depressing, of all the grave recollections of the past year! Arbitration? Yes; would that its pacific and healing spirit, could indeed be satisfactorily invoked in every hour, in every phase of strife, be it in the national, or be it in the great industrial, sphere of human affairs. Would that to the guest-chamber of wise and thoughtful men the doors might be flung wide open, and all who have a doubt or a difficulty be compelled to enter in, where the unknowing might be instructed, and prejudice and antagonism die away, with that simple ignorance upon which they so often depend and so largely thrive. To right the wrong, to make the crooked and the rough places straight and smooth, religion, 'pure and undefiled,' lifts up her hand and voice among the children of men. To her appeal for righteousness, no man who loves his kind can ever be oblivious; the form she wears, the philanthropic purposes to which she addresses herself, all is of living interest to any man whose desire is the advent of the Kingdom of God in the hearts of men.

ON POSTAL MISSION SERVICE.

WHEN a man is led by sincere conviction to separate himself from a religious fellowship with which he has been long connected, and to deny the truth of commonly received doctrines, he often meets with difficulty and sad misunderstanding on the part of old friends. It is said of him that he is no longer a Christian, that he is denying his Lord, and he is left in a cold isolation to fight out his own battle of the deeper life.

But is it true that he is not a Christian, because he cannot believe that Christ is God? It is very likely that he believes in Christ far too much to believe that doctrine, which the churches affirm concerning him. And even in his isolation he finds a new happiness of fellowship with the Teacher and Friend, whose mind and heart have opened to him so much of the truth of God. He *is* a Christian, because he follows Christ, and learns with him the meaning of the life that rests in God.

What does the Master himself say?—'One of them, a lawyer, asked him a question, tempting him: Master, which is the great commandment in the Law? And he said unto him: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love

thy neighbour as thyself' (Matthew xxii. 35-39).—'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven' (Matthew vii. 21).

To these words from the earlier Gospel I will add some passages from the latest and most theological of the Gospels, which, if it does not record actual historical words of Jesus, shows the growth of his spiritual influence, and how disciples in the early Church had begun to think of him. Even then, early in the second century, they were very far from the later Trinitarian doctrine. 'I and the Father are one' (John x. 30). And when the Jews took up stones to stone him, he explained what he meant. 'Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest: because I said, I am the son of God?' (John x. 36).

And again, in the seventeenth chapter, the Evangelist represents Jesus as offering up this prayer:—'Father, glorify thy son, that the son may glorify thee. . . . This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ.' How could he honestly have prayed that prayer in the hearing of his disciples, if he himself also had been God? Or, granting that the prayer is not historical, how could the Evangelist have written it, if he had thought of Jesus as God? But the meaning grows clearer when a little further on we read how he prayed for his disciples, 'that they may all be one; even as thou Father art in me, and I in thee, that they also may be in us, that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.'

Clearly what the Evangelist had in mind was a *unity of spirit* in which Christ was one with the Father, whatever his rank in the realm of being, and in which the disciples also were to be one with their Master and with God.

Not less unmistakably the Apostle Paul, writing to the Corinthians, asserts that the Father alone is God. However exalted his conception of the spiritual Christ, and his great functions in the world, and at the resurrection of the dead, there is yet a greater than he. 'When all things have been subjected unto him, then shall the son also himself be subjected to him that did subject all things unto him, that *God may be all in all*' (1 Cor. xv. 28).

Our part, then, is not to be over-troubled when men assert that we are not Christians. We certainly are not Christians of the dogmatic school; but for that very reason we may be all the nearer to Jesus himself, and the better able to learn of him. There are many earnest thinkers in different churches to-day who have this same feeling, and the cry is, 'Back to Christ!' And for ourselves, we must go steadfastly on upon our way, entering more and more into the mind of the Master, being assured that they only can be Christians who live a Christ-like life,—in a humble, reverent spirit, loving their brethren, bravely and patiently doing the work of their day, and so bearing witness to the reality of their grateful discipleship.

LITERATURE.

A NEW LIFE OF JOHN BRIGHT.*

MR. VINCE so thoroughly enters into the spirit of John Bright, and displays such literary skill, that it has been a pleasure to read this latest volume of the promising Victorian Era Series. But, while it is desirable that the biographer should be sympathetic with his hero, he should sternly repress the utterance of his own strong political convictions. This, an admittedly difficult task, Mr. Vince has scarcely done. He has presented us with an appreciation of the man and also of his politics; and he has quite overstepped the limits of fairness and artistic taste in occasional passages like that which refers to 'the measure that was then called the Permissive Bill, and that has since re-appeared under other insincere names.' Mr. Vince admits that the Home Rule controversy is still too fresh and urgent to enable an impartial judgment to be given of John Bright's attitude to it; but he commits himself unwisely when he says that there is nothing in the great orator's earlier speeches or letters on the Irish question to support any charge of inconsistency. The flaws in the book, however, are of minor importance. A vivid and telling portraiture of the political reformer of a passing generation is presented to us. The struggle for the repeal of the corn duties, in which 'the famine made by law' assisted the gallant labours of Cobden and Bright, Villiers and Fox; the persistent and ultimately triumphant efforts to broaden the franchise; the sustained protest against the 'people's war' in the Crimea, and the dignified objections to Colonial wars of aggression, and the bombardment of Alexandria; the plea for religious liberty and equality, given effect to in the Irish Church Act, the Oaths Act, the Burials Act, and others, are all made to live again in Mr. Vince's pages. The innate Conservatism of the man, who was long regarded as a dangerous Radical, becomes more apparent as the whole story of his life is laid open before us. Most people—perhaps all—are conservative at heart, and their radicalism consists in their insistence upon the need for change in those departments of life about which their eyes have been opened. Like John Bright, when they have got what they want, they see no reason to encourage the younger reformers who want something else. Distrust of Trades Unionism was deep-seated in John Bright. Even the Ten Hours Bill met with his strenuous opposition. 'Ten hours' work can never yield twelve hours' wages,' he argued. And yet ten hours' labour is a large demand on the time and strength of child, woman, or man, and the progress of industry easily enables ten hours' work to-day to produce twelve hours' pay of a generation ago. It will always be remembered, to John Bright's honour, that he was the first Protestant Nonconformist minister of the Crown. A sturdy Nonconformist by inheritance and conviction, he never flinched from the logical application of the principle for which he stood. State Endowment of Sectarianism was repugnant to him, whether shown in subsidies to Church schools, or in a grant to Maynooth Catholic College. At a time when we are threatened with the creation of a State-supported

* 'John Bright.' By C. A. Vince, M.A. Third Volume in the Victorian Era Series. London: Blackie & Son. 1898. 2s. 6d.

Catholic University in Ireland, we might do worse than listen to the voice of another John crying in the wilderness. Would that the silvery tones of the impassioned orator might fall upon our ears once more, to warn a heedless nation of the shame and peril of taxing men of all opinions and none, for the propagation of a sect! And would that leaders of all parties were swayed by the same moral conviction and earnestness as characterised John Bright, and made him into a veritable prophet. Politics with him were not a profession, but a mission. Fixing his eyes on a great principle, he went straight to the point, and none could mistake his intentions. Like other prophets, he erred in over-certainty that he was in the right; hence he refused to entertain compromises, and his habitual inability to make allowance for opponents whose moral insight was less clear than his own. It was a good fault, if such a thing there be; and we could well forgive the leaders of political parties to-day if they obeyed the inward light and devoted themselves as persistently to the application of a great principle as did the militant Quaker, John Bright. The nation at this moment needs men at the helm of State who regard the public honour of their country as the same in kind as that of the private individuals who constitute the community, and who are as jealous for national uprightness as they are for their personal character—men who could honestly say and feel with John Bright that 'the moral law was not written for men alone in their individual character, but that it was written as well for nations, and for nations great as this of which we are citizens. If we reject and divide that moral law, there is a penalty which will inevitably follow.'

C. J. STREET.

SERMONS FOR THE DAY.*

WHEN the three editors of the *Liverpool Pulpit*, a clergyman of the Church of England, a Baptist, and a Unitarian minister, were unable to continue their most interesting and helpful publication, Mr. Armstrong, who had rejoiced in the opportunity of co-operation with his more orthodox brethren, began a separate monthly publication of his own sermons, and the present volume is a collection of the second year's issue.

The twelve sermons are very various in subject, and include 'A Charge to Young Ministers,' delivered at a valedictory service in Manchester College, Oxford, last summer, to the students who had completed their course. There is also a Jubilee Sermon, and another on 'Our Duty to India.' One of the most interesting is that on 'The Watts Gallery in London,' in which there is a striking delineation of some of the chief pictures of this great artist. In speaking of Watts, Mr. Armstrong takes for his text a verse from Ezekiel, 'So I prophesied as I was commanded,' and sets the painter in the company of those to whom such words may be applied.

'When we claim for him that he is a prophet, so far from exalting him in the eyes of certain enthusiasts of art, we condemn him utterly. For under the misleading cry of "Art for Art's sake," they would deny the artist the right to paint for teaching's sake. They would reprove and repress that poetic ardour by which the noblest artists are

impelled to make their canvasses declare to the beholder messages of God. Watts, in his greatness, stands over against the whole school of the French realists and decadents, the incarnation of the theory that Art only then reaches the true height of her divine calling when she becomes the handmaid and the prophetess of purity, righteousness, faith, religion. 'To urge men to higher things and thoughts'—that, declares Mr. Watts, is the mission of art. He recalls the artist to the high purpose of that supreme master of the ancient world whom he himself most nearly resembles, Pheidias, the sculptor of the Parthenon. Ancient art sought to move the soul to worship; modern art, for the most part, seeks only to please, to tickle, to amuse. Our great English master, with steadfast purpose through the years, has sought 'to turn the beholder's eyes inward on his own heart,' to appeal to and to quicken all that is best and noblest in his ethical and spiritual life.'

Another sermon, which we value very highly, is that on 'The Soul's Converse with God'; it is the sermon preached several years ago before the Provincial Assembly of Lancashire and Cheshire, and is a powerful plea for the habit of prayer, and faith in prayer, as the very essence of a true religious life.

We may add that the publisher of the new series of Mr. Armstrong's sermons is Mr. W. H. Greenwood, 390, Park-road, Liverpool.

THE NEW WORLD.*

THE current number of this most admirable Review is of unusual interest. The first article, as we stated last week, is by Professor J. Estlin Carpenter, on 'the Place of Immortality in Religious Belief.' Mr. Carpenter quotes at the outset the saying of Emerson: 'I think that one abstains from writing or printing on the immortality of the soul because, when he comes to the end of his statement, the hungry eyes that run through it close disappointed, the listeners say, "That is not here which we desired," and I shall be as much wronged by their hasty conclusions as they feel themselves wronged by my omissions. . . . I mean, that I am a better believer, and all serious souls are better believers in immortality than we can give grounds for.' And yet many readers of this paper will feel that they have received a gift, which does carry with it a calm assurance of faith, and a clearer insight into the abiding meaning of our personal, spiritual life. After a sketch of the growth of thought on this great matter in the past, and a reference to some of the difficulties which beset the earnest mind in facing the question of immortality, there is a clear and forcible enunciation of the facts of human experience, and of the relation of that experience to the character and purpose of God, as the true ground of an assured conviction. There is in the spiritual nature of man that which cannot be measured as the result of the evolution of merely animal life here on earth.

Let those who will, reduce themselves to a mere sum or series of states of consciousness. The attempt will not satisfy those who have once wrestled with passion, struggled with reluctant affection, mastered the indolent temper, or subdued the rebellious self-will.

* A Quarterly Review of Religion, Ethics, and Theology. Vol. VI. No. 24. December, 1897. Boston: Houghton, Mifflin and Co. To be had from Mr. Philip Green, 5, Essex-street, Strand, W. C. Price 3s. net.

They are well aware that they are something more than mere thinking automata. There is that within them which commands as well as obeys, which enforces as well as yields, which overcomes as well as submits. This is the sign of our independence. In conscience is the charter of our freedom. By action do we enter into liberty. The moral life involves the exercise of that high force which makes each one of us into a self, and sets us over against the world, infinity, the universe of separate souls, and God.

And it is that personal life, in relation with God, which, when rightly understood, is felt to be beyond the reach of death. The spirit that has a boundless thirst for knowledge, that enters into the world of beauty, that acknowledges the claim of righteousness, and is capable of all pure affections, is greater and more enduring than all material things, to which the mortal body also belongs; and the insight which we gain in our own spiritual life into the purpose of God, who is eternal righteousness and love, carries with it the conviction that the moral implications of our nature, both in its achievements and in its most grievous failures here, require the larger life, which is to come, for its fulfilment. Such, if we mistake not, is the burden of this paper, to which we shall hope to return, when it is republished in a separate and enlarged form.

Of studies in personal religion we have in this number four: 'Matthew Arnold and Orthodoxy,' by Louise Seymour Houghton; 'The Tragedy of Renan's Life,' by Charles M. Bakewell, of the University of California; 'The Creed of "Ian Maclaren,"' by Dr. S. H. Mellone; and an account of 'Babism and the Bab,' that strange romance of a modern Messiah among the Mohammedans of Persia, by the Rev. J. T. Bixby. These are all articles which will reward careful reading, as will the Rev. N. P. Gilman's paper on 'Animated Moderation in Social Reform,' which, adopting the late Walter Bagehot's phrase, advocates in a hopeful spirit wise and patient methods of philanthropy.

Professor C. C. Everett's article on 'Reason in Religion' deals with characteristic thoroughness and wise insight with a question of the most vital consequence for the strengthening of the foundations of religious faith. Whatever claims to be divine revelation must approve itself to reason, because the universe is reasonable and divine. 'When men insist that in religion they will trust to reason alone, they sometimes mean that they will accept nothing that cannot be proved. More often (and more wisely) they mean that they will accept nothing that is not in harmony with the great ideals of the reason.'

TACT.

WE are familiar with the saying that more harm is done in the world by want of thought than by want of heart, and as a rough way of accounting for many evils the expression is justified. When we look a little deeper, however, we find that it ceases to be useful; we discover that there is no real antithesis between want of thought and want of heart.

It appears to be implied that we do not, as a rule, lack kindness of feeling, but rather the intelligence which should direct the feeling to a profitable end. The heart is sound enough, it is the mind which requires attention; we have the capacity to feel, but are without an equal capacity to think. This is the conclusion frequently drawn, for example, from the

* Sermons for the Day: being a monthly issue of Sermons, Lectures, and Addresses by the Rev. Richard A. Armstrong, B.A. 1897. Liverpool: James Nicol, 69, Victoria-street. Price 2s.

failure of much philanthropic enterprise, and the common instance of evils which have been aggravated by indiscriminating charity.

But there is reason to think that the conclusion is not a valid one. We do not dispute the assertion that there is much want of thought, but we cannot accept the implication that heart-deficiencies require less attention than thought-deficiencies. A little consideration will disclose the fact that in the heart lies the spring of the mischief. Want of thought is the result of want of heart.

We may soon see how this is the case, if we ask what is the kind of thinking so much in request. The kind of thinking which helps us to do the greatest good to our neighbour is that which enables us to realise our neighbour's point of view, to think ourselves into his position. We need to be able to form in our own mind the image of another's mind: we need, in fact, imagination. And to this imaginative power applied in action we give the name of Tact.

Now tact is not, strictly speaking, an intellectual gift: intellectual cultivation will not produce it. Nor is the imagination, whose child it is, intellectual in origin. The writer of those delightful 'Letters of a Country Vicar,' says in one of them:—'It is the heart which gives tact; before all things, it is necessary to love.' The whole truth of the matter lies there.

Our chief need, therefore, we may describe as imaginative sympathy. There is a sympathy which is the fruit of experience, and a sympathy which is the fruit of imagination. We require both, but the second is the rarer, as it is also the more widely serviceable, quality. The first is the easier kind: not easy in itself always, but easy in comparison with the sympathy that has to dispense with experience.

The Jews were forbidden to oppress strangers on the ground that they had been strangers themselves: 'for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.' They knew by experience how the heart ached for the home land and the familiar people, the faces of friends and kinsfolk in place of aliens and enemies. They knew its desolateness, its bitter regret, its fruitless yearning. Therefore they were in a position to understand the stranger's necessity, and it should be easy for them to give him sympathetic treatment. What they would have desired should be done to themselves they would naturally do in the case of others. They were to practise a sympathy based upon experience.

It is the easier kind. We ought not to find it difficult to sympathise with people whose experience has been much like our own. We are, as a rule, quick to feel the joy or the sorrow they are feeling, when we have known the same joy or sorrow in our own life. We can sympathise most easily with people whose position in life is the same as ours, their interests the same, their habits, their likes and dislikes the same. We know their heart. The other sympathy is more difficult. It is of a higher order, for it does not come by experience, does not wait for it. We have it, if we know what it is to be a stranger, though we were never in the land of Egypt; if we know the heart of a stranger, though we have never been strangers ourselves. We feel with people whose experiences have been quite different from ours, whose lot in life, character, tastes, and interests are different. This is the work of imagination. By its means we think

ourselves into positions we have never occupied, and understand feelings we have never known.

It is the rarity of this thing that keeps back the healing of the world. Many problems political, social, ecclesiastical, are complicated by its absence. In many an industrial difficulty this is the prime cause of mischief. The master has not sufficient imagination to think himself into the position of his work-people, nor can these think themselves into the position of the master. Their experiences have been different; they do not know one another's hearts by experience, and they have not enough imagination to supply the need. Similarly with national problems, race problems. How many of the difficulties that attend the government of India, for example, have their source in this defect. And the same is true of the relations between religious bodies, where sectarian jealousies and prejudices encumber the growth of unity.

Now that we may cultivate this higher sympathy and possess this salutary tact, it is of first importance that we understand whence it rises. We do not understand this aright, if we suppose that its absence is to be explained merely by want of thought. The thought is wanting because the heart is wanting. We shall not educe tact by intellectual exercises—it does not move in that region. The clever people are often among the least tactful. It takes its rise in imagination, and imagination comes by love.

If we are in any doubt of this, we have only to look to the highest instance of its power as we see it in Christ, more especially in his dealings with the sinful and degraded. He was their friend, he won their love, and through that love made them cease from sin. He did this because he understood them. He who was all purity, all obedience before God, could think himself into the heart of the most impure, the most rebellious, place himself in their position, feel what they were feeling. 'Come,' said the Samaritan woman, 'see a man which told me all that ever I did.'

This was no omniscience of intellect, it was the omniscience of perfect love. 'Before all things it is necessary to love.'

AMBROSE BENNETT.

THE CHILDREN'S COLUMN.

FLOWERS, you remember, are children of light. They tell us this sometimes by their names—Sunflower, Sundew, Heliotrope. But the prettiest of these light-names is Day's Eye, shortened into Daisy. The disc of the daisy is like a little sun fringed with silver lashes, and these close up at nightfall, and open again in the morning. Marguerite was the old name, because of the pearl-like buds. The little wayside flower was often gathered and given as a pledge of faithful love. Many pretty things have been said in verse of the Daisy, none more beautiful than the lines, 'To a Daisy,' which is one of the sweetest and tenderest of Burns's poems. Here is one stanza:—

Cauld blew the bitter, biting north
Upon thy early, humble birth;
Yet cheerfully thou glinted forth
Amid the storm,
Scarce reared above the parent earth
Thy tender form.

We cannot help speaking of flowers as if they had characters of their own. Violets are modest, Lilies pure, and Tulips gay. Some seem to want to love us, as we love them, and to be useful to us,—Traveller's

Joy, and Shepherd's Purse, and Shepherd's Clock, Eyebright, Speedwell, Heartsease. How true and clear and honest is the blue of the Forget-me-not! I can understand why the Welsh gave it a name which in English means Christ's Eye. Some flowers have ugly names, as if they had evil dispositions—but a bad name, whether amongst men or flowers, very often only means that the owner has been misunderstood. A German name for Heartsease is Little Stepmother; if you hold it in your hand, you will see the whole story. But it constantly happens that stepmothers are more misunderstood than most people. So with doctors, and schoolmasters, and policemen, and other unpopular persons; we understand them better as we grow older, and wish we had not called them hard names.

One specially nice thing in the character of plants is that, though they have to defend themselves, they are not disagreeable any longer than is necessary. Grazing cattle are what the evergreens have most to fear in the winter time, when the pastures are bare, and therefore the Yew and the Laurel and the Ivy drive them off with their bitter juice, and the Holly with his prickly leaves; but when the Holly is well above their noses, he leaves off his prickles; and fruit is sour only until the seeds are ripe and ready to be scattered; but some creatures who ought to be more sensible are sharp and bitter at all times, and put out their prickles when no one is thinking of hurting them.

And, talking of seeds, what clever ways plants have of getting them carried to places where they are wanted, making use, sometimes of heat, sometimes of the wind, now of running water, and now of sheep's backs! The children of light need not be less wise than children of the world. There are many ways of being useful, far as well as near, and many means and opportunities, if only we are quick enough in making use of them.

As a proof of the learning of Solomon, it is said that he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall (1 Kings iv. 33). The hyssop was a kind of wild marjoram; but it is singular how few are the names of flowers in the Bible. The Rose and the Lily are nearly all; and by the Rose, it is thought a Crocus or Narcissus was intended, whilst Lily stood for various bright-coloured flowers—Ranunculus, Tulip, Anemone, etc. The 'lily work' on the pillars of the temple (1 Kings vii. 22) included flowers of more than one kind. Even then, cast in copper, they must have preached their lesson that even Solomon, the builder of the temple, in all his glory, was not arrayed like one of them.

But, if the Jews were not very careful botanists, they knew how to draw very deep and solemn teaching from the flowers. Look out these passages, and see if you can gather the meaning for yourselves: Job xiv. 2; Ps. ciii. 15; Is. xl. 6, 7, 8; Jas. i. 10, 11; 1 Pet. i. 24. There is one sad thought in all these verses. But Jesus was more hopeful, and drew brighter conclusions from the flowers,—'If God so clothe the grass of the field, shall He not much more—' but find the place, and learn the words, and then you will remember them better.

E. P. B.

THE Queen has accepted a copy of the Band of Hope Jubilee volume, and has intimated that she retains her active interest in all well-directed temperance work.

The Inquirer.

ESTABLISHED 1842.

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THE INQUIRER can be had by order of any Newsagent in the United Kingdom, or direct from the publisher, 3, Essex Street, Strand, London W.C. If by post, the prepaid terms are:—

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LONDON, JANUARY 22, 1898.

MANCHESTER COLLEGE, OXFORD.

THE Address of the Committee of Manchester College, presented to the annual meeting of the Trustees, as reported in another column, concluded with an appeal to the Churches in whose service the College is primarily maintained.

The past year has been eminently satisfactory as regards the work done. The College is strong in the varied gifts and the self-devotion of its teachers. As a Free School of Theology and as a home for the nurture of religious life, for the training of ministers of religion, it has earned the gratitude of that community, which believes in freedom as the vital breath of spiritual faith. How strong a hold the College has upon the confidence and the affections of our people has been once more shown by the generous and beautiful gifts of the past year, by which it has been still further enriched. The chapel and the library are filled with tokens of the faith, the reverence, and the affection of the friends of the College.

And, indeed, it may be said that Manchester College, as now established at Oxford, is itself a great act of faith on the part of our Free Churches, and of other friends of like mind. It is the institution which, before all others, represents their ideal, and the fundamental principles of their religious life. It is worthy of its place and its high calling, worthy in its outward habitation and in the inward spirit in which its work is done and its life maintained. But the urgent question must still be asked: Shall this faith be justified? And this is the appeal which the Committee now make. They ask of the Trustees and friends of the College a larger measure of support. Of the financial aspect of the question we shall have presently to speak; but there is a deeper question

than that of funds. That which must justify the faith embodied in Manchester College is a larger measure of religious life in the Free Churches, by which it is chiefly maintained—a measure of life that shall make the ministry of those churches a power for good far exceeding any attainment of the past, and shall draw into that ministry, as a high and honourable calling, the very best manhood of our community. The churches, it may be said with substantial truth, have made Manchester College what it now is. It remains for them to show that it has been worth while, that they themselves are worthy, and can produce in the future, even more richly than in the past, ministers who shall maintain the high traditions of the College, and reclaim from the world a yet larger field of Christian service.

That would mean, of course, at the same time, greater financial responsibilities. But there is a faith which will remove even mountains of financial difficulty; and for a larger measure of such faith the Committee are already obliged to ask. The CHAIRMAN, at the annual meeting, emphasised that passage in the Committee's Address which showed that, during the last three years, the regular expenditure of the College had exceeded the income by £235, £291, and £274 respectively; and fearing that it might be difficult to find a sufficient measure of additional support, the CHAIRMAN, as in duty bound, urged that the expenditure should be brought within the narrower limit. But will the faith of our Free Churches be content with that poor expedient? The work of the College, being constantly more thoroughly adapted to the needs of Oxford life, grows in efficiency, and curtailment of expenditure must mean in such work a crippling of energy. It is, at any rate, worth while to ask whether a further income of £300 cannot be secured from those who thoroughly believe in the College, and desire that it shall be maintained in the greatest possible efficiency. There are about five hundred subscribers to the funds of the College. Of the £1110 subscribed, about a quarter comes from London and the home counties; more than a third from Lancashire, Cheshire, and Yorkshire; not a fifth from the Midlands, and less from the South West. These figures may, perhaps, be taken as marking the natural proportion of support to be expected, having regard to the number and vigour of the Free Churches in the various districts; and yet there must be more than five hundred friends throughout the country, who, if they realised, not only all for which the College stands, but the needs of its growing life, would be willing to be enrolled among its active supporters.

Those who are of little faith are ready to declare that the cost is too great in proportion to the number of students educated in the College. But that is not the sum of the matter. Manchester College is a testimony, and the standard of a great ideal. Its doors are open, if more students will come in. The influence of its teachers is not confined to the

instruction of a few young men each year. And it is earnestly to be desired that all those who are gathered into our Free Churches should recognise the College as their natural rallying point, a centre from which faith and energy must radiate, far and wide, a beautiful home of the spirit, in which all alike may have a share. Then, according to the measure of the true life of freedom and religion in our Churches, the College will be upheld to meet the greatness of its opportunity, and, with its consequent inevitable needs, will be worthily maintained.

CHARLES PELHAM VILLIERS.

ON Sunday night there passed away one who had long earned his release from the labour and sorrow that attend extreme old age. Mr. C. P. VILLIERS, who had represented Wolverhampton in the House of Commons for over sixty years, was, of course, not to be reckoned in these later years among the active forces in political life. It is refreshing that so much sentiment endured in a hard-working constituency like that of the grimy Staffordshire town, and that by common consent he who had once held the seat by strength should be left in possession of it as by life-long right. If he might no more come forth to move the multitude by his polished oratory, and was wondered at for the pluck with which he continued a voting member after he must perforce be a silent one, there was ample justification for his retention as Member of Parliament. As long as he survived he was a monument of an age that seemed to be more alive than one that should have no living witness amongst us. The obituary notices have with more or less detail summed up his career, and the half-forgotten fights that he helped to win have been fought again by those who were little more than boys sixty years ago. It should tend to a re-birth of sturdy political faith, to a rekindling of ardent enthusiasm for the greatest of all causes, that his story is being thus again told.

We have fallen upon days that are sadly deficient in the high qualities that shone in the group of reformers of which Mr. VILLIERS was once the leader. The need for reform is no less pressing to-day than it was in their time, though there may be less acuteness in the manifestations of the need. VILLIERS, COBDEN, and BRIGHT, with their famous band of co-workers, were roused to strenuous exertions by the sight and the report of shocking want amongst the people, and of still more appalling degradation. They laboured to get bread for the hungry, and the repeal of the Corn Laws at last crowned their efforts. But they knew that the nation cannot live by bread alone; and though it has been more than insinuated that the great fiscal reforms of the middle of the century in England were dictated by a keen desire to increase the wealth of the trading classes, the answer to all suggestions of sordid selfishness lies in the ever-renewed efforts put forth by Mr. VILLIERS and his friends to heighten the

whole ideal of the citizen's life, to increase the sphere of his liberties, to add to his power at the polling-booth, to develop his intellectual powers by the spread of elementary education, and to render accessible, through cheapened literature, the knowledge and ideas that had too long been reserved for the privileged few.

MR. VILLIERS, as his record shows, was not a mere agitator. Born of an aristocratic family, he was one of those whose nobility shows itself more by serving than by ruling. He espoused the popular side because he felt (odd as it may have seemed to some in his day) that the people are the nation. It was not the delights of parliamentary struggle, such as they are, that fascinated him; nor was he a man who would serve his party only as long as he could be its chief. When COBDEN came to the front VILLIERS was content to fall into the second place; when his own great powers of debate, warmly acknowledged by DISRAELI, were eclipsed in the fame of JOHN BRIGHT'S speeches, he was satisfied to be an administrator in the least showy of Government departments. In short, he was worthy to be a captain in that great campaign of democracy which has been the distinguishing feature of the century's history.

As the honoured dust of great men is buried, we often ask how shall their places be filled, and in such an hour he does the State most service who has no mere word of regretful farewell to utter, but who mingles with his tribute to the men of the past a prophecy—nay, a welcome, which is more than prophecy—as he turns to the men of the future. But, as we have said, our days are clouded with doubt. Men hesitate to promise a future of happy days for the nation, seeing that there are so many harassing problems to be solved, and some of them apparently insoluble. Men even hesitate to praise too freely the heroic struggles of the past generation; for, along with certain benefits gained through those efforts, we find accompanying, if not resultant, difficulties. The poor have had cheap bread, it is true; but still it is piteously hard for them to get bread, there are so many of them, and the competition for employment is so keen. Liberty and political power have been largely extended to the masses, but the masses are as yet but half alive to their opportunities, still less to their responsibilities. The fruit of the tree of knowledge has been not wholly sweet to the taste; if literature is cheap, a good deal of it is nasty, and the schools have turned out a great number of half-educated and frivolous youths into our streets. If the first 'Locksley Hall' represents the spectacle that nerved the Free Traders for their battle, the second shows only too truly, when all discount has been made for the pessimism of old age, that their battle must be renewed by us. There is, indeed, such a thing as hoping too much; but there is also such a thing as hoping too little. The reformers, or their friends, expected little short of the millennium

would follow the initiation of their reforms; but the millennium is yet to come. The disposition to-day with too many is to despair of its coming in any degree. The note of confident trust is heard very seldom. The great party on whose banner the chief legislative victories of the reign are inscribed seems to have but a faint heart, and lacks leaders who will lead. Be it our part, whatever be the fate of political movements, not to forget that, if now as always the poor are with us, and the ignorant, and the indolent of mind, so now as always hard work in a righteous cause is sure of its reward. That seems to be the moral of a career like that of the veteran whose praises are now on every tongue, but who, if we have wit to see between the lines of his record, had as many discouragements to face in his day as we have in ours.

W. G. TARRANT.

THE LATE COUNTESS RUSSELL. AN APPRECIATION.

It is a little more than ten years since the writer of this notice became personally acquainted with the late Countess Russell, whose death all who knew her so deeply lament, and whose friendship all who were privileged to share in so highly prized. She had then passed the three score years and ten allotted by the Psalmist, but her mind had all the freshness, interest, and vigour of a sturdy womanhood. Lady Russell had always been a liberal thinker on religious questions, but about the period named she determined to throw in her lot with the small body of English Unitarians, whose best teachers and writers she held in the highest esteem: Dr. Martineau's genius and character especially evoked her warmest appreciation. In those days, when the formation of a Unitarian congregation at Richmond was under discussion, many opportunities presented themselves of talking over some of the pressing religious problems of the day, and the present writer will not readily forget the genuine interest and enthusiasm she displayed when it was resolved to start a movement in Richmond which would encourage people to worship God in spirit and in truth, without creed, catechism, or ritual. It was always a pleasure to visit that quiet upper room at Pembroke Lodge, where so many years of her life were spent, and hear her express her opinions and feelings on great, moving questions of duty, life, and religion. Intense earnestness, quickness of apprehension, and close touch with present-day problems of thought and life characterised her in a very remarkable way.

Lady Russell was proud of her Scotch lineage, and she inherited and retained something of the old Presbyterianism of Scotland, which leans towards extreme plainness and simplicity in religious worship. Fine church buildings, surplined choirs, elaborate ritual—all that goes by the name of a stately service—had no attractions for her whatever. She frequently expressed her sorrow and regret at the spread of modern and so-

called fashionable methods of attracting people to places of worship. These external aids appeared to her a hindrance, not a help, to true devotion. A more sincerely religious woman it would have been hard to discover anywhere. It was an experience never to be forgotten to see and hear her conduct family worship in her own household. With quiet self-possession and natural dignity—the prayers full of tender devotion and perfect trustfulness, the brief Scripture readings so carefully selected—she led the little service so that servants, visitors, and home friends were all united in a common fellowship of the spirit. Her book for 'Family Worship,' published at Essex Hall in 1892, contains many of the readings and prayers which she prepared for the morning services at Haslemere and Pembroke Lodge; but you require to have been a participator to be able to feel how rich and helpful these brief home devotions really were.

Lady Russell suffered many a bitter sorrow, passed through many a sore trial; her fine, noble, sensitive spirit had to endure things which were often hard to bear; but she never seemed to allow a murmur of distrust to pass her lips; she bore all with a splendid fortitude, and with an unruffled faith in God and goodness. She possessed a strong will, great force and decision of character, and possibly those who thwarted her when she was convinced that they were in the wrong, found her stern and almost severe at times; but there was a peculiar sweetness and winsomeness about her when she unburdened her whole nature in quiet, earnest conversation. To hear her relate some of her early reminiscences was always delightful. Her earliest recollections took her back to a visit paid by Sir Walter Scott at her father's (Earl Minto's) house, which event had fixed itself upon her memory because it happened to fall on the same day as the departure of a favourite nurse, and she playfully observed that she was more grieved at the dear nurse's departure than gratified by the great novelist's arrival.

Like her husband, Earl Russell, the late Countess took a very keen interest in a national, unsectarian, system of education for children and for teachers. She closely followed the theological controversy on the London School Board, and after the recent election she expressed her great delight at the result, which she said was more than she had dared to hope to see. In days when pessimism abounds, it was most refreshing to come in contact with one whose faith in the ultimate triumph of all that is good and right and true was so clear and strong.

To the poor, the sick, and the needy, Lady Russell proved a wise and compassionate friend. She dreaded robbing the poor of their independence; she felt that much of the world's charity tended to increase instead of lessen or remove the social evils and miseries in our midst. But she did not allow difficulties of administration to harden her heart or tighten her purse-strings. On her 82nd

birthday, the writer received one of her delightful notes, written in her own neat, clear handwriting, in which she spoke of finding herself surrounded by all that can cheer old age; she then continues: 'My thoughts turn more than ever to those whose lives are a daily struggle against poverty and distress; and it is some relief to the burden of these thoughts to beg you to use, as you well know how to do, the cheque I enclose for the poorest of your poor.'

Lady Russell has gone to her rest: those near and dear to her will feel a sad and solemn blank in their lives; many others, outside the circle of her relatives and personal friends, will mourn the loss of a strong, noble soul, whose convictions and influence were always on the side of what helps to uplift and bless mankind. By such lives as hers the world is made better, and the kingdom of heaven on earth brought a little nearer.

W. COPELAND BOWIE.

OBITUARY.

THE LATE COUNTESS RUSSELL.

THE death of the Dowager Countess Russell on Monday last removes from our day one of its most interesting links with an illustrious past.

The main facts of her life are known probably to most of our readers through the daily press, and need no more than the merest recapitulation here. She was born Lady Frances Eliot, daughter of the second Earl of Minto, in the year 1814. She became the wife of Lord John Russell in 1841, and shared with him the interests and anxieties of his long and distinguished political career. The use of Pembroke Lodge, that delightful and well-known house in Richmond Park, was granted to Lord John, a few years after this marriage, by the Queen, and was continued to his family after his death. There has been Lady Russell's home for fifty years, and there she has peacefully passed away from earth.

A life so long, and so rich in varied contacts with other lives, offers too much to memory to be fully described in this place. Here let us only dwell on that noble character, which remains an imperishable legacy to all who were privileged to know her.

Lady Russell was singularly dignified, winning, and simple in all her ways. She at once inspired confidence; a confidence which deepened into admiration and veneration as one learned to know her more fully. She had a rare veracity of nature, which compelled her, first, to be clear in her convictions, and then to be faithful to her convictions; never allowing her to slight or blur her inward perceptions of truth and duty. She had a rare constancy, both in her affections and in her principles. She had a quick and responsive intelligence, which remained fresh and vigorous to the last, always alert, always ready to learn, always eager to become acquainted with the best recent thought and knowledge.

And yet this quickness of intelligence was, perhaps, less remarkable than the quickness of her sympathies for everything disinterested and generous. How keenly alive she was to all forms of social wrong! What is better, how alive she was to all endeavours

to lessen or end them! What class, or what nationality, which ever claimed to be oppressed, did not find in her an ardent champion? To be always on the side of the weak, to be always on the side of the higher justice, to be always on the side of that which her instinct felt to be right, even when it was unpopular—surely this is to be, in a true sense, always 'on the side of the angels.'

To the last she kept a wonderful buoyancy of disposition, a lively sense of humour, a charming gaiety, which saved this high seriousness from becoming oppressive. What more desirable gift can God bestow on any of us? Most of us get so crushed and flattened out by the burden of life that we lose this charm. We grow heavy, or dull, or gloomy by the time we are sixty. But with her it was otherwise. She carried the freshness, and cheerfulness, and gaiety of youth with her, through all the disappointments and vexations of life, and even through its infirmities—and found in these the best defence against them. Age did not wither her. She was refreshing and stimulating in spite of encroaching time; one of them of whom it is written, 'they shall bring forth fruit in old age.'

But most of all—if one may venture to speak of what is so personal and sacred—most of all we may dwell with deep appreciation on her religious life. She was brought up in the Scotch Establishment, and through life retained something of its impress. She loved simplicity, even bareness of form, in worship, and was always keenly alive to the danger, alas! so real, of substituting form for spirit. Perhaps, indeed, secure as she was in her own deep and persuasive piety, she hardly realised to how many of us forms are a necessary condition and support. She pondered often and deeply on those apparently insoluble problems of life from which less courageous natures shrink, or take refuge in authority. And from this sincere questioning of life and experience, this resolute application of the moral sense to the beliefs in which she had been trained, she learned to lay many of them aside as too incomplete, too narrow, to serve as the key to the mysteries of life. She learned to interpret God's will and God's working in a broader way; and she found in such interpretation, not the destruction, but the purification and the strengthening of her faith. Would that it might be so with all of us! For this is surely the whole meaning and value of our liberal movement.

In Richmond, at all events, we gratefully acknowledge a great debt of gratitude to Lady Russell and her children for an encouragement and support in the founding of our Free Church here, which can never be forgotten by us. She allowed nothing to stand in the way of her hearty and open co-operation; and, perhaps, the weakness, the unpopularity, and dependence of our little church made its appeal all the stronger to her sympathy. She identified herself with it from the beginning, and so long as health and strength permitted was one of the most faithful attendants on its services. Nor was her sympathy with its central aims and principles ever shaken. She found her faith sufficient in death as in life.

The sense of a great and irremediable loss is fresh while these lines are being written; but not even that sense can take away the deeper sense of gratitude for so noble and beautiful a personality. Such souls cannot wholly pass out of our horizon. They have passed beyond our reach, but they still

rain influence from the upper sphere. They bridge for us the chasm between the here and the hereafter. They still point our way, and encourage us to walk in it. S. F.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

ARMENIAN RESCUE FUND.

SIR,—We should be very grateful for space for a few words recently received from the able and devoted friend of the Armenian refugees in Oroomiah, Persia—one of the American missionaries of that station. More than 6000 Armenians have found their way to that district, arriving exhausted and destitute; and notwithstanding the help that has been given from our fund, their condition is, and must be for a long time, one of great hardship and privation, though their industry and remarkable recuperative powers give good ground to hope that brighter days are before them, and specially before the 500 families whom we have provided with means to settle there. The effort these poor sufferers from Turkish violence have made to escape with their families has moved the American missionaries to untiring exertions on their behalf, but they sorely need our help.

We learn from the last letter, dated December 4, of many fresh arrivals, chiefly Nestorians, who have been driven from their homes by the Kurds:—

'The village of Saat, situated among the wildest Kurds, has been completely pillaged. It has been twice attacked; the third time everything stored for the winter was taken, and the inhabitants compelled to quit their homes and come over here. The only thing that has kept the village so far through all these ages right among the Kurds is the church that stands there over the tomb, as tradition gives it, of one of Christ's seventy disciples. The Kurds have a superstitious fear of the churches, or the saints who preside over them: it would be sacrilege to injure the church, but they can live off the people who take care of it and the land attached to it.'

From the neighbourhood of another mountain village, Uramar, a hundred families have been forced to flee, and all these new refugees have needed help from the over-taxed means of the missionaries. In order to save what they had already done, to give seed which had to be sown then or never, and to meet urgent immediate needs, they 'gave pledges,' which the last sum sent enabled them to redeem; but this has left them without anything in hand.

'We have again,' they write, 'exhausted our supply, and still have to cry for more.' Shall the cry of these faithful and good men, who are doing their part in the work of mercy, meet with no response from us in England? MARY HICKSON, Hon. Sec.

[The Treasurer and Hon. Secretary of the Armenian Rescue Fund is E. W. Brooks, Duvals, Grays, Essex.]

SOME GOSPEL PASSAGES.

SIR,—Would you kindly allow me to offer a few remarks in reference to the verses John i. 1, 18; x. 33? As far back as the third century, the orthodox Christian Church in Egypt was provided with an authorised translation of the Gospels, which has come down to our time. This translation was

made in the Sahidic (Upper Egyptian) dialect of the Coptic language, at a time when Greek was a living language in Egypt, and when the Coptic was assimilating a large number of Greek words. This translation, therefore, has been universally recognised as of the greatest value for determining the meaning of the writers of the Gospels as it was understood by the orthodox Church. How far modern orthodoxy has drifted away from the views held by primitive orthodox Christians may easily be seen when passages such as John i. 1 are examined. The Coptic translation of this passage is as follows:—'In the beginning was the Word, and the Word was with God, and the Word was a god.' This is unquestionably the true translation, a translation which is not only not contravened by the Syriac and Latin versions, but is even corroborated by them, and only in later versions do we find a departure from the primitive and authentic translation. As a further instance of the correctness of the Coptic version, we may cite John x. 33, where the English version reads: 'The Jews answered him, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, I said, Ye are gods." Now, it must be evident to the reader that the reply given by Jesus could not be an answer to the accusation of the Jews, that he had made himself God, if they had really said such a thing. But if we adopt the Coptic rendering, 'because that thou, being a man, makest thyself a god,' the answer of Jesus at once becomes perfectly intelligible. While thus referring to the Coptic version of the Gospel, I should like to point out that, in John i. 18, the Memphitic (Lower Egyptian) version reads, 'the only begotten god.' The Coptic versions clearly show on all points that the Logos was regarded at the earliest period of Church history as 'a god—Philo's 'second god,' in fact.

Should there be any question as to whether the article 'a' in 'a god' (John i. 1) is expressed in the Coptic, I should like to state that it certainly is. The Coptic has distinct definite and indefinite articles, like the English. E. SIBREE.
Bristol.

ESSEX HALL TEMPERANCE ASSOCIATION.

TEMPERANCE STATISTICS.

SIR,—Will you kindly allow me, through your columns, to appeal to the Secretaries of Bands of Hope and Temperance Societies connected with Unitarian or Free Christian Churches or Missions to fill up and return to me (if they have not already done so) the forms sent out last November.

The information which is desired, in order to enable friends to visit the Societies and give a helping hand in the way of addresses and otherwise, is:—

1. The name of the Society.
2. Place, day, and hour of meeting.
3. Number of members on roll.
4. Address of Superintendent or Secretary.

J. BREDALL, Hon. Sec.

238, Barry-road, East Dulwich, S.E.
17 January.

PUBLICATIONS RECEIVED.

The Bible Story Re-told for Young People. By W. H. Bennett, M.A., and W. F. Adeney, M.A. 5s. (Clarke & Co.).
John Bright. By C. A. Vince, M.A. 2s. 6d. (Blackie & Son).

PROVINCIAL LETTER.

THE MIDLANDS.

FOR the purposes of this letter and its successors, the word 'Midland' must be read in a technically confined sense. It covers only the district throughout which fellowship is found in the Midland Christian Union. The *Midland* churches, then, as distinct from the 'North Midland,' are those in Warwickshire, Worcestershire and Salop, the churches in Oxfordshire, and all in Staffordshire except Longton and Newcastle. The useful county list in the Essex Hall Year Book will, with this key, enable you to enumerate the several congregations. For completeness' sake the sturdy little Stratford-on-Avon congregation, not yet entered in the Year Book, should also be remembered.

Five out of these twenty-seven belong to the *haute noblesse* of 1662 foundations, and fifteen in all date from the seventeenth century; the eighteenth century contributed five more; and seven, including *Stratford*, have been formed during the century now closing. One new congregation for each year left of it would give our tale an approach to symmetry, for it would double the number established in the age of prose, and reach two-thirds of that attained during forty years of persecution. Five times, since 1662, a whole decade has gone by without yielding us any society which still survives. A gap of nineteen years, after *Tamworth* had been founded in 1668, was well retrieved by the establishment of the *Birmingham Old Meeting* in 1687. A period of steady activity, especially in Worcestershire, followed the passing of the Toleration Act; but it seems to have worn itself out with the foundation of Christchurch Chapel, *Banbury*, in 1716. A hideous hiatus of sixty-six years succeeds in the chronicle. Then the influence of Theophilus Lindsay and Joseph Priestley shows itself in the appearance of three more Worcestershire churches. After yet another forty-two years a schism in the Old Meeting Sunday-school led to the erection of another Birmingham Church, *Newhall Hill*, in 1834, and soon afterwards the *Fazeley-street* and *Hurst-street* missions were begun. Thirty years more of labour brought forth the congregation at *West Bromwich*, eldest child of the Midland Christian Union. *Whitchurch* was started in 1877, and after another fruitless decade and a half a new beginning was made at *Small Heath* in 1893. The work at *Stratford* began last year.

Not all of our Midland churches need be referred to at any length in this letter. The crises, whose ceaseless succession makes up life, are fortunately not all 'crises' in the newspaper sense, and churches as well as women may be blest in having no history: humdrum prosperity, according to our too moderate standard, rules in many of our congregations. At *Coseley*, which has sent forth quite a large band of ministers, there is to be a great re-union this year to celebrate the centenary of the Sunday-school. The *Oldbury* household is noteworthy for the civic standing of its minister, as well as for the content with which it abides in a very dingy tenement. *Dudley* has recently suffered a severe loss in the death of Alderman Thompson. Two endowed schools are intimately connected with this Old Meeting, and the children attend worship every Sunday. Yet the

adult congregation is not increased by many old scholars from those foundations. At *Coventry* a similar connection between the Great Meeting-House and Baker Billing, and Crow's Gift School is just now causing much anxiety to our friends there, for there is a fear of its absorption into a school which has an orthodox trust deed. The trouble springs from a financial source, and admits, no doubt, if any wealthy Unitarian cares enough about it, of a financial remedy. How many of our troubles admit of a financial remedy, and how difficult that particular drug is to obtain! At *Banbury* a diminished, but still very fair congregation is working away all alone with cheerful hope, and with more real success than cometh with observation. *Stourbridge* Presbyterian Chapel still holds a leading position in the town, and numbers among its attendants several who employ wealth with zeal in enlightened ways. Our gospel is preached with much acceptance at *Kidderminster*. Park Lane Chapel, Netherend, whose postal address is *Cradley*, stands in the midst of its village like a parish church, and fulfils a similar function. At *Kingswood* there is a small, but contented, congregation.

The *Birmingham* churches, especially the *Old Meeting* and the *Church of the Messiah*, continue to exhibit an almost indecent degree of prosperity. There goes to it, not only wealth, prestige, family tradition, social influence, but also high enthusiasm and earnest work. *Newhall Hill* Church is built upon the Sunday-school, and so well built that when a few vain gauds, such as painted windows, were lately added at a cost of £1500, the old scholars thronged the receipt of custom, eager to contribute. The work done by Mr. W. J. Clarke at *Hurst-street*, every day and all day long, passes belief. Some day it must be set out in a separate letter under the heading 'A Model Mission.' In another part of the city the tact and energy of the Rev. T. Pipe has wrought wonderful things at *Fazeley-street*.

The quaint old town of *Shrewsbury*, where S. T. Coleridge once preached 'with a view,' has recently seen a new minister at High-street Chapel. The Rev. J. C. Street has been warmly welcomed by an earnest and united congregation, which knows how to unite cordially for new friends with love and reverence for friends departed. A memorial brass to the Rev. Edward Myers has just been placed in the chapel.

Three of our chapels, those at *Atherstone*, *Alcester*, and *Kenilworth*, have been left stranded with insufficient endowment to supply the place of population in such small towns. The first is attached to *Tamworth*, where, amid a thousand discouragements, Mr. Howard works undauntedly still. The exodus of fashion, which has weakened many of our congregations in large towns, has acted crushingly, with cumulative weight, like the *peine forte et dure*, upon little places like these. *Alcester* is now under the pastoral charge of the Rev. Rudolf Davis, of *Evesham*, but most of the services are conducted by laymen under the direction of the Rev. John Harrison, Missionary Agent. *Kenilworth* possesses a beautiful chapel, but no resident Unitarians. Perhaps, as more of the manufacturers of *Coventry* settle there, its day will come again.

Besides *Tamworth*, the Midland Christian Union makes grants to *Walsall*, *West Bromwich*, and *Whitchurch*, acts as almoner for the British and Foreign Association at *Warwick*, and joins that society in aiding the *Lye*, *Small Heath*, and *Wolverhampton*.

The Rev. Peter Dean is fighting a very weary battle at *Walsall*. His special rôle is the thankless one of sowing the seed of Free Christian thought, in order that the minister of a 'Liberal Orthodox' chapel,—which has a rakish smack of heresy, but draws the line at having anything to do with Unitarians,—may reap the fruit. Who, that loved himself, would be the minister of an aided church? That he may know his place, he is the only person in the world who is ineligible for the Midland Christian Union Committee. He is poor. He lacks books. Instead of being upborne on the enthusiasm of a multitude, his spirit bears the load of all his little flock's discouragement. How shall he sing the Lord's song in such a temple, void of worshippers, unless he sings it for ever in his heart, unless, when pews are bare, 'the glory of the Lord fills the house of the Lord' for him? He has need of a robust conscience, to despise the secret stigma of ill-success which glances from his church and fixes on himself. Worst of all, perhaps, is the ceaseless intrusion of the most sordid detail into the stuff of his daily thought. 'Why does he not try this and that?' Because, my friend, he cannot afford the money. It is well for us that we have men who go through a life-work of mean difficulties 'with plain, heroic magnitude of mind and celestial vigour armed,'—but, since they are human, a friend's 'bravo!' and an unlabelled five-pound note would be very fit means for conveying Heaven's benediction on their faith and courage. Be of good hope, Tamworth and Walsall, 'your works, and your toil and patience' are not unknown. *Whitchurch*, invigorated by the labour of the Rev. Vernon Herford, is looking forward to yet greater progress under the new minister, Mr. Turland. Our church at the *Lye* was the first to establish any regular religious services there. It was founded in 1790 by the minister at Cradley, and is substantially helped by the Cradley and Stourbridge Unitarians. The people are mainly of the working class, and have a taste for theological lectures. An overcrowded Sunday-school, and an orthodox complaint that the *Lye* is 'permeated with Unitarianism,' bear witness to good work. *West Bromwich* bewails its station, *nimum vicina Cremona*. Its whirling wheels and toiling hands create much wealth for the congregations of the Birmingham Old Meeting and the Church of the Messiah. It owes its foundation to the efforts and liberality of some well-known Unitarians, who have now, however, largely withdrawn their help from the town where their business lies to bestow it where they have their homes. *Lodge-road* is still an aided church, unvisited by fashion, islanded in a sea of Methodism and bigotry; very little of the aid given by the town to our cause finds its way back, in the form of a charitable dole, to the local congregation. If it were all given to the sturdy and united little fellowship which meets in so bleak and yet so obscure a spot, the vestry committee there might be voting away 'grants in aid' to Handsworth and Smethwick. As it is, even if home-bred money must be filtered through a committee of scrutiny before it returns to West Bromwich, could not one or two, once or twice, of the West Bromwich men whose names are known there by study of the Birmingham subscription-lists, though their faces are strange, condescend to worship in an aided church? Apart from any fairer re-arrangement of finances, the hope of that

congregation lies in its thriving Sunday-school.

Wolverhampton remains. Closed in 1883, re-opened in 1885 by the Rev. John Harrison, of West Bromwich, provided with a separate minister in 1886, passing, three years ago, into Mr. Harrison's hands again, this time as missionary agent, it has now reached a very anxious point in its history. The subscribers have required the trustees to sell the church-building and land, retaining only an iron Sunday-school; and all future arrangements will be in the hands of the Midland Christian Union. There will be, no doubt, an earnest attempt to build a new church in a better part of the town. On every ground, and not least for the sake of Mr. Harrison, that he may see his devoted work crowned in *Wolverhampton* as in *Small Heath*, may the spirit of prudence, faith and courage guide all to a happy issue.

As *Wolverhampton* is our post of greatest anxiety, *Small Heath* is that of most immediate joy and hope. Before this letter is printed the foundation stone of the new church will, if all be well, have been laid by Dr. Stopford Brooke. Some of the happiest hours of my life have been spent in this congregation in its days of depression. Most heartily do I congratulate my friends upon the inauguration of a better time.

E. W. LUMMIS.

To you who are perplexed and of doubtful mind, then, in these days of conflict and uncertainty, I say,—Try what trusting to the Living Soul will do; try whether God will not speak to you there. Do what prophets and psalmists did; do what Jesus and the Apostles did:—believe in God, the Living God, for yourself. Try all doctrines by the touchstone of pure thought, devout feeling, and religious trust. Believe nothing on any outward authority, but compel all to submit to the test of reason, conscience, and love. Believe only because you feel, approve, and know; believe like happy children, not like submissive slaves. So shall you be truly free; and, within yourself, you will have the witness that what you hold by is from God.—*J. Page Hopps*.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Banbury.—On Tuesday and Wednesday, Jan. 11 and 12, were held the annual New Year's parties in connection with the Sunday-school. On the Tuesday evening was the usual children's entertainment, the minister (Rev. H. Hill) in the chair. At the conclusion of the programme, gifts of clothing were given out to the scholars by Mr. and Mrs. Hill. Again Mr. and Mrs. Edward Cobb, of Lewes, sent an excellent parcel of warm clothing for the children, and other gifts, and other friends also helped. Hearty cheers were given for Mr. and Mrs. Cobb.—On the day following (Wednesday) the scholars, parents, and friends had their usual tea.

Bermondsey.—The fourth anniversary meeting of the Band of Hope was held on the 18th inst., when some eighty members and friends were present. The president, Mr. J. C. Pain presided. After the secretary's and treasurer's reports had been read, the meeting was addressed by Messrs. W. E. Sears, and W. G. Donnell of the Band of Hope Union. Eleven medals and twenty-five prizes for attendance and conduct were distributed to junior members by Mrs. Pain. A short musical programme was provided by the members. The meeting was thoroughly enjoyed by everyone present.

Birkenhead.—On Sunday afternoon last, the prizes and certificates for regular attendance at Sunday-school, and for good conduct, were distributed by the Rev. J. Crossley. Twenty-three framed certificates and twenty-seven book prizes were handed to the scholars, some of whom had never missed, and others had been present at least forty-six times out of a possible fifty-one. Mr. Crossley congratulated both teachers and scholars on the excellent results of their year's work; upon the order and discipline of the school generally, and upon the interest always shown in the welfare of the school by everyone connected with it. In illustration of the last point, it may be mentioned that during the year the Superintendent announced that the Sunday School Committee intended to supply fifty copies of the Revised Version of the New Testament, and asked the children if they would like to subscribe anything towards the cost. It was a lucky hit, for the children subscribed the whole amount required. The number of children on the books fluctuates from year to year. Last year there was a slight decrease in the total, but the work done in the school is admirable, and reflects great credit on Mr. Embury, the superintendent, and his staff of teachers. At a meeting of the Wednesday evening Society, on June 12, a paper on 'Wycliffe' was read by Mr. E. Jones.

Blackpool.—At the annual school tea-party, on Wednesday week, prizes for attendance and good conduct were given, about 100 children being present. After action-songs and recitations, the evening concluded with merry games. On the following Sunday afternoon, the annual school meeting took place, when Mr. W. Bridge, the hon. secretary, read a report of a successful year's work. One item of interest was that books had been lent out of the school library and Mrs. Binns's library 700 times. The chair was taken by the Rev. Wm. Binns.

Brighton.—The annual Sunday-school party and prize distribution took place on Wednesday, the 12th inst. A large number of parents of the children and members of the congregation were present during the evening, when some of the elder girls and boys performed *A Little Secret*, taken from *Young Days*.—On Sunday, the 9th, Miss Annie Lawrence, of London, visited the school, and gave an interesting address. The sale of work held in December realised about £60.

Carmarthen.—At a very successful New Year's treat, recently, Mr. H. Stevens entertained the children of our Sunday-school, for two hours, with a magic lantern exhibition, which was greatly enjoyed; and prizes, for regular attendance during the past year, were distributed by the Rev. Ph. Moore, as minister and superintendent of the school.

Chester.—A most successful congregational tea and entertainment was held on the 12th inst., being the introductory evening to the second half session of the Social Union in connection with Matthew Henry's Chapel. About eighty sat down to tea, and the numbers considerably increased later. Mr. Davidson, of Crewe, contributed largely to the success of the entertainment, and Mr. E. Powell, Rev. J. K. Montgomery, and Rev. H. D. Roberts addressed the meeting.

Chichester.—We have sustained a great loss in the death of our late treasurer, Mr. Geo. Barnes, who had been connected with the cause here from the re-opening, fifteen years since. He was a man held in high esteem by his fellow-citizens, and will be much missed. On Sunday morning last a memorial service was held in the chapel, conducted by the Rev. C. A. Hoddinott.

Chowbent.—A special meeting of the congregation, which was largely attended, took place on the evening of New Year's Day, and was presided over by Mr. T. H. Hope. The chief feature of the meeting was a welcome given to a goodly number of young people belonging to the Sunday-school, who were joining the congregation with the new year. More than 180 of the scholars in the Sunday-school are over sixteen years of age, and these, together with such teachers as were not engaged on the stated days, the minister, the Rev. J. J. Wright, has been meeting in the chapel on Sunday afternoons fortnightly since September, with a view of preparing those who were not yet members of the congregation to become such in due course. These Sunday afternoon meetings, which have been held during the usual school hour, have taken the shape of a series of Talks and Conferences with the young people on 'What we believe.' On the evening of New Year's Day the Chairman, after the singing of Robert Collyer's hymn by the assembled people, reminded all present of the splendid history of the Chowbent congregation, and urged upon those young people now joining it to be worthy of the noble inheritance into which they entered. The minister followed with an earnest address upon the present work and future possibilities of the congregation, in the course of which he said that nothing

he had attempted during the past season had seemed to him more important or more satisfactory than those Sunday afternoon meetings in the chapel with the young people over sixteen years of age. It may be added that, at the joint expense of the chapel and school committees, a copy of the Hymn and Chant book is given to every scholar in the school, on joining the congregation.

Coventry.—The question of the absorption of Baker, Billing, and Crow's Gift School by the General Charities' Trustees, who are the managers of the Bablake School, is under consideration. This school originated under a will of Mr. Samuel Baker, of London, made 1690, and was still further strengthened by a subsequent will, dated 1695. In 1703, the school was established in its own premises in Cow Lane. In 1708, the charity was augmented under the will of Mr. Samuel Billing. In 1714, Mr. Thomas Crow enriched it. The school was rebuilt in 1826, and a residence for the master was completed a few years afterwards. The income of the charity has been diminishing for some years. The boys (fifty in number), clothed and educated for three years, have regularly attended the Great Meeting-House morning service, and made a good show in the Sunday-school. Hence the congregation are seriously concerned at the likelihood of a separation, especially as Bablake School is on an orthodox trust.

Deal.—Since Mr. Godfrey's settlement the morning services have been resumed, and, although the attendance is still small, those who do come seem to find the quiet hour a real refreshment of spirit.—On January 10, the children of the Sunday afternoon class, Sunday evening choir, and temperance instruction class had their party. Singing, parlor games, short addresses, and the fare that is generally an adjunct were enjoyed.—On the 13th, Mrs. Skemp, of Ramsgate, gave a very able and interesting paper on 'George Eliot,' and we were also cheered by the presence of other friends from Ramsgate and Margate.

Devonport.—The annual congregational soirée, held on the 12th inst., was of exceptional interest this year, from the fact that the pastor of the Church, the Rev. J. Tyssul Davis, had just been elected a member of the School Board. He was, in the teeth of much local bigotry and prejudice, returned at the head of the list of unsectarian candidates, and, naturally, the event was hailed with the greatest enthusiasm by his supporters. In reply to a congratulatory address, moved by Mr. Behennah, and supported by Mr. Carlton, Mr. Davis declared that his success was mainly due to the good work done by canvassers.—A sale of work left over from last November was conducted the same evening, under the charge of Miss Oram, with satisfactory results.

Doncaster.—At a New Year's party, the children of the Sunday-school and Band of Hope performed an operetta, *The Six Princesses*, in the Co-operative Hall, having been trained by Mrs. Thomas and the organist, Mr. Frank Reynolds. Prizes were afterwards given to the scholars, and medals to the members of the Band of Hope, for regular attendance.

Framlingham.—Commencing on the first Sunday in November, special services have been held every Sunday evening, and are being continued. The preachers have been the minister (Rev. A. Amey), Revs. H. J. Lawson and W. Rodger Smyth; Messrs. C. F. Dear (Colchester), G. Fenner (Ipswich), I. M. Wade, J. J. Lay, and F. W. Lumb (Norwich). The Sunday-school has been re-organised, and, under the care of Mr. C. P. Dowsing, is in a satisfactory condition. At a social meeting, on January 6, addresses were given by the Revs. W. Jellie and A. Amey, Mr. T. Dowsing; there were also songs and recitations.

Glasgow: South St. Mungo-street.—A most pleasant and enthusiastic soirée was held on Thursday, January 13, to welcome the Rev. E. T. Russell as minister of this Church. Mr. Thomas Thompson presided, and welcomed Mr. Russell on behalf of the congregation. The Rev. R. B. Drummond, B.A., of Edinburgh, welcomed him on behalf of the Unitarian ministers of Scotland; the Rev. Albert Lazenby, on behalf of the McQuaker Trustees and his own congregation in St. Vincent-street Church; Mr. James Graham, on behalf of the Scottish Unitarian Association; and the Rev. Alex. C. Henderson, M.A., B.D., of Paisley, on behalf of the Paisley congregation. Mr. Russell responded in a cheerful and earnest speech. Another pleasant feature of the evening was the presentation of a beautiful lamp and a copy of Dr. Martineau's 'Seat of Authority in Religion,' by Mr. William Horton, on behalf of the congregation, to Mr. William Wilson, in recognition of his services to the church, in the pulpit, during 1897. A number of songs, ably rendered, contributed to the success of the meeting, that augurs well for the future of the church.

Hindley.—This winter a course of Sunday evening lectures on the beliefs of Unitarians has been delivered by the Revs. H. M. Livens, R. C. Moore, W. R. Shanks, A. H. Dolphin, J. J. Wright, and John Moore. Tracts on each subject under discussion were freely distributed. Considerable interest has been manifested both inside and outside the congregation, several tracts being repeatedly asked for to send to friends.—On Christmas Day the scholars' party was held as usual. Tea was served in the schoolroom, and the entertainment was given in the Public Hall, which was crowded by some 700 people. The plays performed by the scholars and teachers were much enjoyed, and can be strongly recommended to school managers. They consisted of the fairy play, *Silverlocks and the Three Bears*, the Christmas operetta, *Robin's Remedy*, and the comic drama, *Rough Diamond*.—On New Year's Day a sale of work was opened in the schoolroom by Mr. T. H. Hope, of Chowbent, the useful and fancy articles being provided by the Ladies' Sewing Society; £29 were realised.—The following Sunday prizes were distributed by Mr. Jones (superintendent almost thirty years) to the scholars who had made the required number of attendances during the past year. The number has been steadily increasing year by year, and last year reached ninety-seven. During the year forty-five fresh scholars were enrolled.

Horsham.—On Thursday week, the prizes in the Sunday-school were distributed by Miss Marian Pritchard, president of the London Sunday School Society. Subsequently there was a Christmas tree, and among the gifts for those present were photographs of the Rev. J. J. Marten and Mrs. Marten, taken in celebration of the completion of his seventh year of ministry. On the following Sunday afternoon, Miss Pritchard gave an address to the children, on the Essex Hall motto card, 'She hath done what she could'; and in the evening Miss Pritchard occupied the pulpit, speaking from the text, 'Right in the sight of God.'

Horwich.—On Wednesday evening, January 5, prizes, 34 in number, were presented to scholars of the Sunday-school, for regular attendance, etc., during the past year. Mrs. Charles Taylor, of The Glen, Heaton, Bolton, kindly distributed the books. In the course of her remarks she said the rapid growth of the school (from 34 at the end of 1894 to 119 at the close of 1897) was, amongst other things, an evidence how real was the need of the present buildings.

Hull.—The Park-street Literary and Social Union held the annual conversazione last week. The chief feature of the evening was the performance, for the first time, of a new play by a Hull author. It is from the pen of Mr. H. A. Spurr, and entitled *Embarras de Richesse*.

Kingswood.—After the usual New Year dinner in connection with the Sunday-school, a number of the scholars gave a very interesting entertainment, which gave great satisfaction to the company assembled. By the kindness of many friends each scholar received a useful present of clothing.

London: Welsh Services.—Last Sunday evening, Jan. 16, the Welsh Unitarians met for the first time at Essex Hall (Council Room). The Service was conducted by Mr. Gwilym Evans, Oxford. There was a fair attendance, and the service was greatly appreciated. Mr. Evans expressed his willingness to be with us again shortly; also some of our South Wales pastors have promised to visit us early in the coming spring. The service will be held every Sunday evening, in future, at the above hall, commencing at 6.30.

Newcastle-on-Tyne.—The fifth annual congregational conversazione of the Church of the Divine Unity was held on Thursday evening, Jan. 13, in the Grand Assembly Rooms, and was in every respect a great success, over 200 members and friends being present. The instrumental music was supplied by Mr. J. J. Walker, formerly church organist, Miss Cecilia Armytage being the vocalist.—The opening lecture of the second session of the Unity Literary Society was given on Wednesday, Jan. 12, by the Rev. Frank Walters, his subject being 'Rousseau.'

Newtownards.—On Sunday morning, January 2, at the conclusion of Divine service, the Rev. R. Maxwell King presented the prizes to the scholars of the Sunday-school. There was a good attendance of parents and members of the congregation. The special prizes for the highest attendance, presented by the minister, were won by Miss McNinch and Master W. H. Ferguson. A member of the church, who desired his name to be unknown, had sent a supply of copies of the Revised Version of the New Testament for the scholars, and a copy, with a motto-card for the year, was presented to each scholar. The attendance for the year was very good.

Northumberland and Durham Unitarian Christian Association.—The series of expository

lectures was commenced at Gateshead on Tuesday evening, the subject being 'The Bible defended and restored by Unitarians.' The lecturer, the Rev. Arthur Harvie, was accorded a splendid hearing, over seventy adults being present.—On Monday last the children of the Byker Sunday-school had their annual party and prize distribution. About 150 sat down to tea. After tea games, action-songs, recitations, etc., were followed by the distribution of prizes by Mrs. Tweedy. So far as the crowded state of the room would allow, a very pleasant evening was spent. The superintendent's report showed increased attendances, and special attention was drawn to the Penny Savings Bank, which is evidently well patronised.

Pontypridd.—On Sunday, December 19, Dr. Griffiths completed a series of very instructive discourses, based on the Sermon on the Mount. The teaching of Jesus was set forth in a refreshing and lucid style, and the principles adapted to social, municipal, national, and church life.—On Sunday, December 28, Mr. Joseph M. Thomas conducted the service, taking for his discourse, 'My Quest for God.' The social well-being of the masses, and the way to make progress with the true principles of Christianity, were dealt with ably and effectively. The service was well attended. A collection was made at the close on behalf of the Engineers, and forwarded to the Editor of the London *Daily Chronicle*, which was duly acknowledged.

Sheffield.—At a meeting of the Upper Chapel Literary Society on January 11, Miss Brock, of Swansea, read a paper on 'The Oberammergau Passion Play,' the Rev. J. E. Manning being in the chair. The paper first referred to earlier miracle plays in Persia, representing scenes from the life of Mahomet, and in the Christian Church in the middle ages. The mystery plays in England, especially the Towneley and York plays, were described, with illustrative readings, and the origin of the Oberammergau play was told. Miss Brock then described her own visit to Oberammergau in 1890, when the play was last given, and concluded with some impressions of the play itself. After the lecture Miss Brock was congratulated on her success at the recent School Board election at Swansea.

Shrewsbury (Memorial to the late Rev. Edward Myers, F.G.S.).—After the evening service on Sunday last, in the presence of a large gathering, amongst whom were many friends of the late Mr. Myers, other than members of the congregation, the ceremony of unveiling a brass memorial tablet, which has been placed in one of the oak panels on the walls of this historic church, took place. The minister, the Rev. J. C. Street, delivered the following address:—'Twelve months ago to-day the members of this church were distressed to learn that their beloved pastor had suddenly departed from their midst, and obeyed the supreme summons to enter into the more immediate presence of the living God. They were startled and overwhelmed by the snapping of the earthly ties which had bound them and their pastor in such loving union. He had lived amongst them so long, and gone in and out amongst them so freely in their joys and sorrows, that it seemed as if the course of nature were altered, and all the conditions of life changed. But the world swings its way among the stars, the tides of life continue to ebb and flow, the days come and go, bringing their duties and cares, and so a whole year has passed, and to-day marks a new milestone on life's journey towards eternity. The blameless life of the pastor, and his quiet work as a minister of religion, and a good citizen, will not be forgotten in the life of this generation, and the memory of it will be handed down to those who shall succeed us. But the members of this church, and many friends outside who honoured him for his work's sake, desired to mark this anniversary by placing on the walls of this venerable house of prayer a tablet which should record his name and deeds, and tell to those who shall succeed us how he lived and died, and was loved by those who saw and admired his manly, upright, and religious life. Upon these walls already are tablets to honoured ministers and laymen who have left their mark upon the life of the last two centuries—men of religious and scientific eminence, whose names will long be remembered and held in highest honour. And to-day we place another by their side, in memory of one whose learning, piety, and fidelity have won for him a place among these noble men. Henceforward, when with reverent steps, our successors shall tread these aisles and read the stories of the lives of those who have been eminent in this church and town, among them will be found, in a distinguished place, the name of the Rev. Edward Myers, who, twelve months ago to-day, passed from his earthly pastorate into the heavenly fold.' The tablet—an exceedingly handsome one, oblong in shape—was then unveiled by two members of the congregation. It bears the following inscription:—

'In grateful remembrance of the Rev. Edward Myers, F.G.S., for twenty-three years the faithful and honoured minister of this church. Born at Kirkdale, April 5th, 1829. Died at the Parsonage, Shrewsbury, January 16th, 1897. He was previously minister at Walsall, assistant to George Dawson, M.A. (Birmingham), and minister at Wolverhampton. He was a scholar and thinker, and did good work among his fellow men. This tablet is erected by members of the congregation and friends as a mark of their love and esteem.'

Sidmouth.—It will be satisfactory to our many kind helpers to know that our new room is finished and has been used by the Sunday-school for several weeks. On Friday week, the elder classes gave a very successful entertainment, consisting mainly of recitations and vocal music. There were about 150 persons present, adults and children.

Swinton.—We have had a very busy time and wholly satisfactory meetings here during the Christmas and New Year season. The overcrowded character of the New Year's day party on previous occasions was this year obviated by dividing the lengthy entertainment into two parts. On the evening of the younger scholars' party, unusual interest was caused by the presentation to 220 of the scholars of Jubilee memorial copies of the Revised New Testament. Mr. Shanks, who made the presentation, explained that they were the generous gift of Mr. Samuel Chatwood, of Worsley. The pleasure of the recipients was evinced by the hearty manner in which they approved of a formal vote of thanks to the donor. The school has also been the recipient recently of gifts of pictures, water-colours, and engravings from friends at Monton. The pictures have been hung in the newly decorated classrooms, and are much prized. By the kindness of another friend, copies of the *New Kingdom* and the Essex Hall motto-card have been distributed in the homes of all the members of the congregation.

Torquay.—The annual meeting of the congregation was held on Monday week, when satisfactory reports as to the work of the past year were presented. The free library in connection with the congregation is the only one in the town. The Rev. J. E. Carpenter, of Oxford, was present, and gave an encouraging address. It was, he said, perseverance and energy that told, and if they went on without fear or hesitation, they would be of those who enriched the religious life of the nation.

Tunbridge Wells.—At a recent meeting here of those interested in the cause of unfettered religion, it was debated whether a minister's services were really required to make the cause a success. Mr. T. Hyman occupied the chair, and several members spoke, including two or three ladies. All the speakers strongly urged the continuance of the *status quo*, their arguments pointing to the fact that real vitality and earnestness already existed; that many movements with paid ministers were not so full of energy; that the necessity for personal work and thought which the present system entailed added to the force of the congregation, and produced a healthy feeling of independence. Several of the speakers referred in kind terms to the Provincial Assembly, which, through the courtesy of the Rev. T. E. M. Edwards, had sent them help when required. The movement was, from a monetary point of view, a most inexpensive one. The cost of this work (apart from the generous expenditure of earnest effort by many members) was only that required for the rent of the room and a few sundries. Two courses of Sunday evening sermons have already been given, one on 'Lessons from the Poets,' and another on 'The Great Religions that have helped.' A Calendar has just been published, which contains a third series, entitled 'Poems that have helped.' These addresses are to be given almost entirely by local laymen, and some of these, although having great sympathy with the aims of the congregation, do not actually belong to the body. In this way, a breadth of sympathy and a wider interest in religion has been fostered, even among some who occasionally attend other churches. It is well to say, for the encouragement of other places similarly situated, that nearly all the members here have to work hard during the day, and that, owing to the great evils of long hours and overtime, some of the addresses have to be prepared in the small hours of the morning, so the cost is not light in this respect.

EXTRACT FROM A LECTURE ON 'FOODS AND THEIR VALUES,' BY DR. ANDREW WILSON, F.R.S.E., etc.—'If any motives—first, of due regard for health, and second, of getting full food-value for money expended—can be said to weigh with us in choosing our food, then I say that Cocoa (Epps') being the most nutritious should be made to replace tea and coffee without hesitation. Cocoa is a food; tea and coffee are not foods. This is the whole science of the matter in a nutshell, and he who runs may read the obvious moral of the story.'

OUR CALENDAR.

SUNDAY, JANUARY 23.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M.,
 Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M., Mr. A. J. CLARKE, and 6.30 P.M., LIEUT. DEAR.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. J. ESTLIN CARPENTER, and 7 P.M., Rev. W. COPELAND BOWIE.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The Divine Goodness,' and 7 P.M., 'Religious Liberty,' Rev. A. FARQUHARSON.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. G. DAWES.
 HICKS, M.A., Ph.D., of Islington.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
 Richmond, Free Church, Ormond-road, 11.15 A.M., 3 p.m. and 7 p.m., Rev. SILAS FARRINGTON.
 Morning, Memorial Service for Countess Russell.
 Stamford-street, Blackfriars-road, Rev. B. B. NAGARKAR, 68th Anniversary of the foundation of the Brahmo Somaj, 11 A.M., 'Ethical Qualities of the Hindu,' and 7 P.M., 'Rise and Progress of the Brahmo Somaj.'
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., L. TAVENER.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.
 Woolwich, Masonic Hall, Anglessey-road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. T. B. BROADBICK.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
 CANTERBURY, Blackfriars, 11 A.M.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Natural History Museum, Lisimore-rd. 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, 'Unitarianism the Form of Christianity most fully in harmony with Modern Thought.'
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M.
 OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M., Rev. HAROLD RYLETT.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPN TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, Portman-square, W.—Jan. 23rd, Dr. WASHINGTON SULLIVAN, 'The Ethics of Doubt.' 11.15.

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Meetings, etc.

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The ANNUAL BUSINESS MEETING will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, JANUARY 26TH, 1898, at 4.30 p.m.

Tea will be provided from Six to a Quarter to Seven, at a charge of Sixpence.

The SOIREE and PUBLIC MEETING will be held the same evening, at Seven o'clock. Chair to be taken by ROBERT D. HOLT, Esq. Addresses by the CHAIRMAN, and the REVS. ALX. GORDON, M.A., C. J. STREET, M.A., LL.B., RICHARD LYTLE and DENDY AGATE, B.A.

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CANDIDATES FOR THE SESSION 1898-99 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. DENDY AGATE, 13, Vincent Avenue, Chorlton-cum-Hardy, Manchester, not later than MONDAY, FEBRUARY 7th.

Forms of Application, and of Questions to be answered, may be obtained from either of the Hon. Secretaries,

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Manchester, January 5th, 1898.

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of the Contributors to receive the Report, elect Four Managers and the Officers, and to transact other business, will be held at DR. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 2 o'clock on WEDNESDAY, 2ND FEBRUARY, 1898.

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TO-MORROW (23RD), the Rev. STOPFORD A. BROOKE M.A., LL.D., will preach in the Morning. Service at 10.30. An offertory.

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